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The celebrated Chinese Philosopher.

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THE CHINESE TRAVELLER.

CONTAINING

A GEOGRAPHICAL, COMMERCIAL, and POLITICAL

HISTORY of CHINA.

WITH

A particular ACCOUNT of their

CUSTOMS,	SCIENCES,	MANUFACTURES,
MANNERS,	CEREMONIES,	SHIPPING,
RELIGION,	BUILDINGS,	PLANTS,
AGRICULTURE,	LANGUAGE,	TREES,
GOVERNMENT,	PHYSICK,	BEASTS,
ARTS,	TRADE,	BIRDS, &c. &c.

TO WHICH IS PREFIXED

THE LIFE OF CONFUCIUS,

The celebrated CHINESE PHILOSOPHER.

COLLECTED FROM DU HALDE, LE COMPTE, AND OTHER MODERN TRAVELLERS.

VOL. I.

ADORNED WITH A MAP OF CHINA, AND OTHER CURIOUS COPPERPLATES.

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[III]

THE PREFACE.

A Preliminary Speech is expected from all authors craving the reader's attention and favour to their works, which they usually declare to be written with the utmost exactness and regard to truth. Whatever the contents of a book may be, a preface, however unnecessary, must stand before it: with this indispensible custom we must therefore comply.

But indeed we shall not do ourselves reasonable justice, if we do not say something here in praise of our labours: although we imagine that too many of our readers will at first be ready to cry that our pretensions are nothing but a common form: that writers are such flatterers of themselves, that their prefaces do not deserve to be credited, or even so much as to be read. But we hope to remove these prejudices, impressed upon the minds of those who have been allured to buy ill-written or trifling books, from the specious and mighty promises which are given at the beginning of them: This we think may be done by mentioning only the names of those travellers from whom this treatise is compiled: names which have been celebrated by the common voice of judicious men.

Theſe are Du Halde, Le Compte, and others, particularly De Premare, whoſe deſcriptions are exceedingly lively and pictureſque.

The Jeſuit Miſſionaries, to whom we owe our hiſtory, were well qualified to furniſh us with the beſt materials for this purpoſe, by their education and great erudition, their knowledge of various arts and ſciences, and of the Chineſe tongue; their winning addreſs, their admittance into the court and Emperor's palace, their familiar intercourſe with the inhabitants. We have no reaſon to diſtruſt the fidelity of the above-named authors in their various relations, except where the religion or particular intereſt of the Jeſuits order is concerned. We muſt expect few uſeful or entertaining accounts from thoſe who juſt touch upon the coaſt of a country, or dwell in it for ſome time merely to trade there: we can have little from them but a few notorious cuſtoms, habits of the people, and buildings which remarkably ſtrike the eye at firſt ſight. Their hiſtory of the manners, genius, and produce of a country will be always found defective, more eſpecially as their education is uſually narrow, and limited to the branches of commerce, or to the profeſſion which they purſue there. We find few or none that travel into China purely to write the hiſtory of it, and that for a good reaſon; the jealous policy of the people renders that country hardly acceſſible to ſuch perſons.

So much we thought it neceſſary to premiſe relating to the ſuperior abilities of the Miſſionaries to entertain and inſtruct the reader.

We ſhall obſerve farther, that as there are relations in almoſt all books of travels which are tireſome to a reader, it requires but a little portion of ſkill to omit theſe: we need only conſider thoſe matters which pleaſe ourſelves in the recital of them, and which have an air of truth, and accordingly to ſelect them, in order to give

them a place in our work. Therefore as our labour cannot be great, we may venture to conclude that the title-page alone will be ſufficient to recommend it, which profeſſes to give an hiſtory of a great nation in two ſmall volumes, taken from books of large bulk and expence, which the generality of people cannot purchaſe. Indeed we might have increaſed the number of our pages, if we had not been careful in the choice of authors, ſeveral of whom abound with incredible tales. But not to tire the reader, we ſhall mention only one or two ſuch, from John Albert de Mandelſlo, who was in China in the year 1640. He tells us, "That in the iſland of Formoſa, belonging "to the Chineſe empire, the foreſts produce a kind of "horſe with horns, like a deer, called Olavang in their "language, the fleſh whereof is a great dainty." He alſo ſays, "That the Chineſe tame crocodiles, fatten and "eat them, being one of their niceſt diſhes; and that "there are rivers in the eaſt in which oyſters are found "that weigh twenty four ſtone; and that the Duke of "Holſtein has in his cabinet two oyſter ſhells, which "Olearius bought of a ſea-captain's wife at Enchuyſen, "weighing thirty-ſix ſtone." We think ſuch authors merit our neglect.

It is remarkable that the manners of the modern differ not much from thoſe of the antient Chineſe. Pliny ſays that ſilk originally came from China; that the Chineſe, whom he called Seres, from whom is the Roman word Sericum, ſilk, like wild animals induſtriouſly ſhun any communication with ſtrangers; that they were of mild diſpoſitions. They are at this day courteous and gentle, but will not ſuffer merchants of other nations to penetrate into their country. How admirable are their political maxims! They demonſtrate by experience, that from the natural produce of the ground the true riches and proſperity of a country ariſe: by the aſſiduous cul-

tivation of every inch of ground, they are enabled to maintain an amazing multitude of people, who are ſaid to be more in number than there are in all Europe beſides. It is computed that in China there are ſeventy millions of people, and it does not ſeem to be more than three times the bigneſs of Great Britain, which does not contain above ſeven or eight millions. How great a diſproportion do we find with reſpect to the number of inhabitants of theſe two countries! And indeed if we caſt our eyes upon any neglected country, for inſtance the Highlands of Scotland, we ſhall always ſee few inhabitants, and even thoſe diſtreſſed and poor: their circumſtances would not be much happier, if they even had the rich metals of Peru, whilſt they idly refuſe to till the earth, which always gratefully rewards the toil of the husbandman. Riches ebb faſter out than they flow into a country, where the natives thereof muſt purchaſe the neceſſaries and conveniences of life from ſtrangers.

We think from what has been ſaid above, that the hiſtory which we offer to our countrymen of this wiſe and induſtrious nation is highly worthy of their peruſal and conſideration.

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THE

LIFE

OF

CONFUCIUS.

THIS celebrated Chineſe philoſopher was born in the kingdom of Lou, which is at preſent the province of Chan Long, in the twenty-firſt year of the reign of Ling van, the twenty-third emperor of the race of Tcheou, five hundred and fifty-one years before the birth of Chriſt. He was contemporary with Pythagoras, and a little before Socrates. He was but three years old, when he loſt his father Tcho leang hè, who had enjoyed the higheſt offices of the kingdom of Long; but left no other inheritance to his ſon, except the honour of deſcending from Ti ye, the twenty-ſeventh emperor of the ſecond race of the Chang. His mother, whoſe name was Ching, and who ſprung originally from the illuſtrious family of the Yen, lived one and twenty years after the death of her huſband. Confucius did not grow in knowledge by degrees, as children ordinarily do, but ſeemed to arrive at reaſon and the perfect uſe

of his faculties almoſt from his infancy. He took no delight in playing, running about, and ſuch amuſements as were proper for his age: he had a grave and ſerious deportment, which gained him reſpect, and plainly foretold what he would one day be. But what diſtinguiſhed him moſt, was his unexampled and exalted piety. He honoured his relations; he endeavoured in all things to imitate his grandfather, who was then alive in China, and a moſt holy man: and it was obſervable, that he never eat any thing, but he proſtrated himſelf upon the ground, and offered it firſt to the ſupreme Lord of heaven.

One day, while he was a child, he heard his grandfather fetch a deep ſigh; and going up to him with many bowings and much reverence, "May I preſume, "ſays he, without loſing the reſpect I owe you, to in- "quire into the occaſion of your grief? perhaps you "fear that your poſterity ſhould degenerate from your "virtue, and diſhonour you by their vices." What put this thought into your head, ſays Coum tſe to him, and where have you learnt to ſpeak after this manner? "From yourſelf, replied Confucius; I attend diligent- "ly to you every time you ſpeak; and I have often "heard you ſay, that a ſon, who does not by his vir- "tue ſupport the glory of his anceſtors, does not de- "ſerve to bear their name." After his grandfather's death, Confucius applied himſeff to Tcem ſe, a celebrated doctor of his time; and under the direction of ſo great a maſter, he ſoon made a vaſt progreſs into antiquity, which he conſidered as the ſource, from whence all genuine knowledge was to be drawn. This love of the ancients very nearly coſt him his life, when he was not more than ſixteen years of age. Falling into diſcourſe one day about the Chineſe books with a perſon of high quality, who thought them obſcure,

and not worth the pains of ſearching into, "The "books you deſpiſe, ſays Confucius, are full of pro- "found knowledge, which is not to be attained but "by the wiſe and learned: and the people would think "cheaply of them, could they comprehend them of "themſelves. This ſubordination of ſpirits, by which "the ignorant are dependant upon the knowing, is "very uſeful, and even neceſſary in ſociety. Were "all families equally rich, and equally powerful, there "could not ſubſiſt any form of government; but there "would happen a yet ſtranger diſorder, if all men "were equally knowing, viz. every one would be for "governing, and none would think themſelves oblig- "ed to obey. Some time ago, added Confucius, an "ordinary fellow made the ſame obſervation to me a- "bout the books as you have done, and from ſuch a "one indeed nothing better could be expected: but "I admire that you, a doctor, ſhould thus be found "ſpeaking like one of the loweſt of the people." This rebuke had indeed the good effect of ſilencing the mandarin, and bringing him to a better opinion of the learning of his country; yet vexed him ſo at the ſame time, as it came from almoſt a boy, that he had revenged it by violence, if he had not been pre- vented.

At the age of nineteen years Confucius took a wife, who brought him a ſon, called Pe yu. This ſon died at fifty, but left behind him a ſon called Tſou tſe, who, in imitation of his grandfather, applied himſelf intire- ly to the ſtudy of wiſdom, and by his merit arrived to the higheſt offices of the empire. Confucius was con- tent with his wife only, ſo long as ſhe lived with him; and never kept any concubines, as the cuſtom of his country would have allowed him to have done, be- cauſe he thought it contrary to the law of nature. I

ſay ſo long as ſhe lived with him; for, it ſeems, he divorced her after ſome time, and for no other reaſon, ſay the Chineſe, but that he might be free from all incumbrances and connections, and at liberty to propagate his philoſophy throughout the empire. At the age of twenty-three, when he had gained a conſiderable knowledge of antiquity, and acquainted himſelf with the laws and cuſtoms of his country, he began to project a ſcheme for a general reformation; for then every province of the empire was a diſtinct kingdom which had its particular laws, and was governed by a prince.

To ſay the truth, all the little kingdoms depended upon the emperor, but it often happened that the imperial authority was not able to keep them within the bounds of their duty: Every one of theſe kings was maſter in his dominions; they levied taxes, impoſed tributes, diſpoſed of dignities and offices, declared war againſt their neighbours when they thought proper, and ſometimes became formidable to the emperor himſelf.

Confucius wiſely perſuaded, that the people could never be happy, ſo long as avarice, ambition, voluptuouſneſs, and falſe policy ſhould reign in this manner, reſolved to preach up a ſevere morality; and accordingly he began to enforce temperance, juſtice, and other virtues, to inſpire a contempt of riches and outward pomp, to excite to magnanimity and a greatneſs of ſoul, which ſhould make men incapable of diſſimulation and inſincerity; and uſe all the means he could think of, to redeem his countrymen from a life of pleaſure to a life of reaſon. He was every where known, and as much beloved. His extenſive knowledge and great wiſdom ſoon made him known: his integrity, and the ſplendor of his virtues made him beloved. Kings

were governed by his counſels, and the people reverenced him as a ſaint. He was offered ſeveral high offices in the magiſtracy, which he ſometimes accepted; but never from a motive of ambition, which he was not at all concerned to gratify, but always with a view of reforming a corrupt ſtate, and amending mankind: for he never failed to reſign thoſe offices, as ſoon as he perceived that he could be no longer uſeful in them. Thus for inſtance he was raiſed to a conſiderable place of truſt in the kingdom of Lou, his own native country; where he had not exerciſed his charge above three months, when the court and provinces, through his counſels and management, were become quite another thing. He corrected many frauds and abuſes in the mercantile way, and reduced the weights and meaſures to their proper ſtandard. He inculcated fidelity and candor among the men, and exhorted the women to chaſtity and a ſimplicity of manners. By ſuch methods he wrought a general reformation, and eſtabliſhed every where ſuch concord and unanimity, that the whole kingdom ſeemed as if it were but one great family.

The neighbouring princes began to be jealous. They eaſily perceived, that a king, under the counſels of ſuch a man as Confucius, would quickly render himſelf too powerful; ſince nothing can make a ſtate flouriſh more than good order among the members, and an exact obſervance of its laws. Alarmed at this, the king of Tſi aſſembled his miniſters to conſider of methods, which might put a ſtop to the career of this new government; and after ſome deliberations the following expedient was reſolved upon. They got together a great number of young girls of extraordinary beauty, who had been inſtructed from their infan-

cy in ſinging and dancing, and were perfectly miſtreſſes of all thoſe charms and accompliſhments, which might pleaſe and captivate the heart. Theſe, under the pretext of an embaſſy, they preſented to the king of Lou, and to the grandees of his court. The preſent was joyfully received, and had its deſired effect. The arts of good government were immediately neglected, and nothing was thought of, but inventing new pleaſures for the entertainment of the fair ſtrangers. In ſhort, nothing was regarded for ſome months but feaſting, dancing, ſhows, &c. and the court was intirely diſſolved in luxury and pleaſure. Confucius had foreſeen all this, and endeavoured to prevent it by adviſing the refuſal of the preſent; and he now laboured to take off the deluſion they were fallen into, and to bring men back to reaſon and their duty. But all his endeavours proved ineffectual: there was nothing to be done: and the ſeverity of the philoſopher, whether he would or no, was obliged to give way to the overbearing faſhion of the court. Upon which he immediately quitted his employment, exiling himſelf at the ſame time from his native country; to try if he could find in other kingdoms minds and diſpoſitions more fit to reliſh and purſue his maxims.

He paſſed through the kingdoms of Tſi, Guci, and Tſon, but met with inſurmountable difficulties every where. He had the misfortune to live in times, when rebellion, wars, and tumults raged throughout the empire. Men had no time to liſten to his philoſophy. They had even leſs inclination to do it; for, as we have ſaid, they were ambitious, avaricious, and voluptuous. Hence he often met with ill treatment and reproachful language, and it is ſaid, that conſpi-

racies were formed againſt his life: to which may be added, that his neglect of his own intereſts had reduced him to the extremeſt poverty. Some philoſophers among his contemporaries were ſo affected with the terrible ſtate of things, that they had ruſticated themſelves into the mountains and deſerts, as the only places where happineſs could be found; and would have perſuaded Confucius to have followed them. But, "I am a man, ſays Confucius, and cannot exclude "myſelf from the ſociety of men, and conſort with "beaſts. Bad as the times are, I ſhall do all I can to "recall men to virtue; for in virtue are all things, "and if mankind would but once embrace it, and ſub- "mit themſelves to its diſcipline and laws, they "would not want me or any body elſe to inſtruct "them. It is the duty of a good man, firſt to per- "fect himſelf, and then to perfect others. Human "nature, ſaid he, came to us from heaven pure and "perfect; but in proceſs of time ignorance, the paſ- "ſions, and evil examples have corrupted it. All "conſiſts in reſtoring it to its primitive beauty; and "to be perfect, we muſt re-aſcend to that point, from "which we have fallen. Obey heaven, and follow "the orders of him who governs it. Love your "neighbour as yourſelf. Let your reaſon, and not "your ſenſes, be the rule of your conduct: for "reaſon will teach you to think wiſely, to ſpeak pru- "dently, and to behave yourſelf worthily upon all oc- "caſions."

Confucius in the mean time, though he had withdrawn himſelf from kings and palaces, did not ceaſe to travel about, and do what good he could among the people, and among mankind in general. He had often in his mouth the maxims and examples of their

antient heroes Yao, Chun, Yu, Tſchin tang, Ven fan, ſo that they were thought to be all revived in the perſon of this great man. We ſhall not wonder therefore, that he proſelyted a great number of diſciples, who were inviolably attached to his perſon. He is ſaid to have had at leaſt three thouſand; ſeventy-two of whom were diſtinguiſhed above the reſt by their ſuperior attainments, and ten above them all by their comprehenſive view and perfect knowledge of his whole philoſophy and doctrines. He divided his diſciples into four claſſes, who applied themſelves to cultivate and propagate his philoſophy, each according to his particular diſtinction. The firſt claſs were to improve their minds by meditation, and to purify their hearts by virtue: and the moſt famous of this claſs were Men, Tſee, Ac kien, Gen pe micou, Chung kong, Yen yuen. The ſecond were to cultivate the arts of reaſoning juſtly, and of compoſing elegant and perſuaſive diſcourſes: the moſt admired among theſe were Tſai ngo, and Tſou kong. The ſtudy of the third claſs was to learn the rules of good government, to give an idea of it to the mandarins, and to enable them to fill the public offices with honour: Gen yeu and Ki lou excelled herein. The laſt claſs were concerned in delivering the principles of morality in a conciſe and poliſhed ſtile to the people: and among theſe Tſou yeu, and Tſou hia, deſerved the higheſt praiſes. Theſe ten choſen diſciples were, as it were, the flower of Confucius's ſchool.

He ſent ſix hundred of his diſciples into different parts of the empire, to reform the manners of the people; and not ſatisfied with benefiting his own country only, he made frequent reſolutions to paſs the ſeas, and propagate his doctrine to the fartheſt part of the

world. Hardly any thing can be added to the purity of his morality. He ſeems rather to ſpeak like a doctor of a revealed law, than like a man who had no light, but what the law of nature afforded him: and what convinces us of his ſincerity is, that he taught as forcibly by example as by precept. In ſhort, his gravity and ſobriety, his rigorous abſtinence, his contempt of riches and what are commonly called the goods of this life, his continual attention and watchfulneſs over his actions, and above all, that modeſty and humility, which are not to be found among the Grecian ſages; all theſe, I ſay, would almoſt tempt one to believe, that he was not a mere philoſopher formed by reaſon only, but a man inſpired by God for the reformation of the world, and to check that torrent of idolatry and ſuperſtition, which was going to overſpread that particular part of it. Confucius is ſaid to have lived ſecretly three years, and to have ſpent the latter part of his life in ſorrow. A few days before his laſt illneſs, he told his diſciples with tears in his eyes, that he was overcome with grief at the ſight of the diſorders which prevailed in the empire: "The "mountain, ſaid he, is fallen, the high machine is de-"moliſhed, and the ſages are all fled." His meaning was, that the edifice of perfection, which he had endeavoured to raiſe, was intirely overthrown. He began to languiſh from that time, and the ſeventh day before his death, "The kings, ſaid he, reject my max-"ims; and ſince I am no longer uſeful on the earth, "I may as well leave it." After theſe words he fell into a lethargy, and at the end of ſeven days expired in the arms of his diſciples, in the ſeventy-third year of his age. Upon the firſt hearing of his death, Ngai cong, who then reigned in the kingdom of Lou, could

not refrain from tears: "The Tien is not ſatisfied "with me, cried he, ſince it has taken away Confu- "cius." In reality, wiſe men are precious gifts with which heaven bleſſes the earth; and their worth is never ſo well know, as when they are taken away. Confucius was lamented by the whole empire, which from that very moment began to honour him as a ſaint; and eſtabliſhed ſuch a veneration for his memory, as will probably laſt for ever in thoſe parts of the world. Kings have built palaces for him in all the provinces, whither the learned go at certain times to pay him homage. There are to be ſeen upon ſeveral edifices, raiſed in honour of him, inſcriptions in large characters, To the great maſter. To the head doctor. To the ſaint. To him who taught emperors and kings. They built his ſepulchre near the city Kio fou, on the banks of the river Su, where he was wont to aſſemble his diſciples; and they have ſince incloſed it with walls, which look like a ſmall city to this very day.

Confucius did not truſt altogether to the memory of his diſciples for the preſervation of his philoſophy, but he compoſed ſeveral books: and though theſe books were greatly admired for the doctrines they contained, and the fine principles of morality they taught, yet ſuch was the unparalleled modeſty of this philoſopher, that he never aſſumed the leaſt honour about them. He ingenuouſly owned, that the doctrine was not his own, but was much more ancient; and that he had done nothing more than collected it from thoſe wiſe legiſlators Yao and Chun, who lived fifteen hundred years before him. Theſe books are held in the higheſt eſteem and veneration, becauſe they contain all that he had collected

relating to the ancient laws, which are looked upon as the moſt perfect rule of government. The number of theſe claſſical and canonical books, for ſo it ſeems they are called, is four. The firſt is intitled, Ta Hio, the grand ſcience, or the ſchool of the adults. It is this that beginners ought to ſtudy firſt, becauſe it is, as it were, the porch of the temple of wiſdom and virtue. It treats of the care we ought to take in governing ourſelves, that we may be able afterwards to govern others: and of perſeverance in the chief good, which, according to him, is nothing but a conformity of our actions to right reaſon. The author calls this book Ta Hio, or the grand ſcience, becauſe it was chiefly deſigned for princes and grandees, who ought to govern their people wiſely. "The whole ſcience of princes, ſays "Confucius, conſiſts in cultivating and perfect-"ing the reaſonable nature they have received from "Tien, and in reſtoring that light and primitive "clearneſs of judgment, which has been weaken-"ed and obſcured by various paſſions, that it may "be afterwards in a capacity to labour the perfec-"tions of others. To ſucceed then, ſays he, we "ſhould begin within ourſelves; and to this end "it is neceſſary to have an inſight into the nature "of things, and to gain the knowledge of good "and evil; to determine the will towards a love "of this good, and an hatred of this evil: to pre-"ſerve integrity of heart, and to regulate the man-"ners according to reaſon. When a man has thus "renewed himſelf, there will be leſs difficulty in re-"newing others: and by this means one ſees concord "and union reigning in families, kingdoms governed

"according to the laws, and the whole empire en-
"joying peace and tranquillity."

The ſecond claſſical or canonical book is called Tchong Yong, or the immutable mean; and treats of the mean, which ought to be obſerved in all things. Tchong ſignifies means, and by Yong is underſtood that which is conſtant, eternal, immutable. He undertakes to prove, that every wiſe man, and chiefly thoſe who have the care of governing the world, ſhould follow this mean, which is the eſſence of virtue. He enters upon his ſubject by defining human nature, and its paſſions; then he brings ſeveral examples of virtue and piety, as fortitude, prudence, and filial duty, which are propoſed as ſo many patterns to be imitated in keeping this mean. In the next place he ſhews, that this mean, and the practice of it, is the right and true path, which a wiſe man ſhould purſue, in order to obtain the higheſt pitch of virtue. The third book Yun lu, or the book of maxims, is a collection of ſententious and moral diſcourſes, and is divided into twenty articles, containing only queſtions, anſwers, and ſayings of Confucius and his diſciples on virtue, good works, and the art of governing well; the tenth article excepted; in which the diſciples of Confucius particularly deſcribe the outward deportment of their maſter. There are ſome maxims and moral ſentences in this collection, equal to thoſe of the ſeven wiſe men of Greece, which have always been ſo much admired. The fourth book gives an idea of a perfect government; it is called Meng Tſee, or the book of Mentius; becauſe, though numbered among the claſſical and canonical books, it is more proper-

ly the work of his diſciple Mentius. To theſe four books they add two others, which have almoſt an equal reputation; the firſt is called Hiao king, that is, of filial reverence, and contains the anſwers which Confucius made to his diſciples Tſeng, concerning the reſpect which is due to parents. The ſecond is called Sias Hio, that is, the ſcience, or the ſchool of children; which is a collection of ſentences and examples taken from ancient and modern authors. They who would have a perfect knowledge of all theſe works, will find it in the Latin tranſlation of father Noel, one of the moſt ancient miſſionaries of China, which was printed at Prague in the year 1711.

THE CHINESE TRAVELLER.

General DESCRIPTION *of the Empire of* CHINA.

CHINA, by the weſtern Monguls called Cathay; by the Mancheoux Tartars, Nican Kouran; and by the Chineſe, Tchong kouè; and the firſt royal family, who carried their victorious arms weſtward, cauſed it to be called Tſin, or Tai tſin; whence the Latins call it Sina; the Engliſh and Spaniards, China; the Italians, Cina; and the Germans, Tſchina; is ſituated on the moſt eaſtern verge of the Aſiatic continent, and bounded on the north by Eaſtern and Weſtern Tartary, from which it is divided by its prodigious wall, and partly by inacceſſible mountains. On the eaſt it is bounded by the Eaſtern Ocean, weſt by part of the Mogul's empire, and India beyond the Ganges; and ſouth partly by the kingdoms of Lao, Tonquin, Hoa, and Cochin-China, and partly by the Southern Ocean or Indian Sea, which flows between it and the Philippine Iſlands. It extends in latitude from 20 to almoſt 43 degrees, viz.

from north to south about fourteen hundred miles. And from east to west it reaches from ninety eight to one hundred and twenty three, so that its breadth from east to west is about twelve hundred miles. But to take it in its utmost extent either in length or breath, the former must be taken from its north-east frontier of Xai yven, in the province of Lyaouton, to the last city of the province of Youn nam, called Chyen tyen, Kioun min fou; and then its greatest length will be one thousand six hundred English miles; and if to these be still added the Island of Hay nan, (which belongs to China) on the south of the province of Quan tong, two degrees more may be added, and we must reckon from the 18th degree instead of the 20th, so that such its extent will be one thousand eight hundred miles. Its breadth likewise may be reckoned to a much greater extent, viz. from the town of Nimpo, a sea-port in the province of Che kian, to the utmost boundary of Su chuen, it will amount to one thousand two hundred and sixty miles. As to the whole empire of China, it now appears to lie under the second, third, fourth, fifth, and part of the sixth climates; so that its longest days are 14 hours and 45 minutes, and the shortest 13 hours 16 minutes, and its air is various, according as it draws nearer to or farther from the south. In general however the country is mostly temperate, save towards the north, where it is intolerably cold, not so much from the situation as from the ridges of mountains that run along those parts, and are excessive high, and commonly covered with deep snows. Even in those parts which run under the tropick, the winds that blow thither from Tartary render winter exceeding cold. China is reckoned by most people to have been the country of the antient Sinæ mentioned by Ptolemy, and so called from one of its antient monarchs named Chin or Cina, who

is said to have reigned here above fifty years before our Saviour's birth. But it justly boasts a much older date. And though it might receive a name from that monarch, it in all likelihood had many before; for it is a maxim here, when the government falls from one family to another, the first prince of the new always gives his name to the whole country. We are told there have been no less than twenty-two such families, who have thus altered its name. See the following table.

Families of	*Emp. of that Family*	*Years of that Family's R.*
1. Hia	17	458
2. Xam	28	644
3. Cheou	35	873
4. Chin	3	43
5. Han	27	426
6. Hau han	2	44
7. Chin II.	15	155
8. Soum	7	59
9. Chi	5	23
10. Laam	4	55
11. Kin	5	32
12. Soui	3	29
13. Tam	20	89
14. Heou cam	2	10
15. Heou tam	4	13
16. Heou chin	2	11
17. Heou han	2	4
18. Heou cheou	3	9
19. Soum II.	18	329
20. Yoven	9	89
21. Mim	21	276
22. Chim	2	53

The Chineſe, imagining the earth to be ſquare, reckon their country in its center. The Indians, we are told, called it Chin from one of the kings above mentioned. But ſome think rather it had that name on account of its fine produce, &c. of ſilk, called in their language Chin. The proud Chineſe look upon all the reſt of the world as barbarians. In their maps they repreſent their empire as by far the largeſt, and the reſt promiſcuous about it, and leſs than the ſmalleſt of their own provinces, affixing to them ridiculous names, viz. the kingdom of Dwarfs, of Women, of Monkeys, &c. and do the like in deſcribing them. They reckon there are about ſeventy-two kingdoms in the world beſides their own, which they ſtick up in their maps, like but ſo many nutſhells, or little iſles round it in the ſea; or like ſo many little ſcattered Satellites attending their own Grand Planet. Tartary, Japan, Tunkin, and Corea, they call barbarian, and all the reſt much worſe, and repreſent the inhabitants as rude, brutiſh, ugly, and more monſtrous than baboons. But ſince the Jeſuits firſt landed there, and gave them a better notion, and convinced them they were ſo much better aſtronomers and mathematicians than they, it hath made them lower their creſt in ſome meaſure. The diſcovery of this remote and opulent country by the Portugueſe, about two hundred years ago, dazzled the eyes of thoſe firſt diſcoverers. It was indeed in ſome meaſure known to the antients under the name of Xeres; and ſome traffick was carried on between them; but the vaſt ſandy deſarts and inacceſſible mountains between it and India, its great diſtance from Europe, and the old Chineſe policy not to admit ſtrangers among them, nor ſuffer their own people to go into other countries, made it impoſſible for either Greeks, Romans, or other nations on this ſide the Ganges, to know any thing of this coun-

ry or inhabitants, except what they gueſſed by commodities brought thence, and which were few, in compariſon of what is now exported. As the Chineſe divided the whole heaven into 28 conſtellations, ſo do they their country into twenty-eight provinces, each of the latter under one of the former, without leaving one of them for the reſt of the globe. They have indeed at length condeſcended to give Europe a place in their maps; but they ſtill repreſent it as but a ſmall iſle in the ſea, whilſt they enlarge the limits of their own provinces out of all proportion, and dignify them with ſome pompous title beſides the name of their proper conſtellations. The origin of this antient nation is juſtly looked on like as once was the ſpring head of the Nile; but what their popular tradition ſays of it doth no leſs deſerve to be exploded, ſince they pretend to an antiquity anterior not only to the flood, but even the creation. But what they have upon record, and is univerſally agreed by all their learned, ſeems in general ſo well founded it were as ridiculous to call that in queſtion. According to thoſe records, this kingdom appears to have been governed by its own monarchs above four thouſand years, by a ſucceſſion of twenty-two families, and two hundred and thirty-ſix princes in the whole. However, this monarchy, great as it is, muſt be ſuppoſed like others to have had but a ſmall beginning, eſpecially as their moſt authentic accounts date its infancy only about two or three hundred years after the flood; about which time it is likely ſome of Noah's grandchildren, penetrating the eaſtern parts of Aſia, may be ſuppoſed to have gone and ſettled on the fertile and delightful ſpot which is on the ſouth-eaſt part of China, known now by names of Quan ſi and Cyan ſi. Some tranſlators of Chineſe hiſtory aſcribe the foundation of this monarchy to

Fohi, ſaid to have begun his reign about one thouſand, nine hundred and fifty-two years before Chriſt.

Its walled cities amount to four thouſand, four hundred and two; divided into the two orders of civil and military. Of the former one hundred and ſeventy-five are of the firſt rank, five hundred and ſixty of the ſecond, three hundred and eleven of the third, three hundred of the fourth, one hundred and fifty of the fifth, one hundred of the ſixth, and three hundred of the ſeventh. Theſe laſt are ſmall forts, ſcattered here and there in the fields towards the Tartaric frontiers, and ſome on mountains to ſuppreſs robbers; the ſoldiers being ſometimes apt to turn free-booters. Of theſe fortified places one thouſand are of the firſt rank; the ſtrength of the reſt conſiſting more in the ſituation and numerous garriſons than ſtoutneſs of their out-works. Navarette reckons them, one hundred and forty-eight of the firſt rank called Fu, two hundred and thirty-nine of the ſecond called Chew, and one thouſand, one hundred and forty-nine of the third called Hyen. To all theſe different claſſes of cities we may add eleven military ones aſſigned to the ſoldiery, wherein they have lands for their maintenance; four hundred and thirty-nine caſtles on the ſea-coaſts, ſome extraordinary large and well inhabited, two thouſand, nine hundred and twenty boroughs on the coaſts, moſt equivalent to towns, as the caſtles are to walled cities. Populous inland boroughs and villages are innumerable. Thirty-two cities are wholly independent on the court, except tribute and homage. The families (excluſive of ſoldiers, women and children, and thoſe who pay no taxes) amount to eleven million, five hundred and two thouſand, eight hundred and ſeventy-two; but including the army, and all, the number of males is computed fifty-nine million, ſeven hundred

nd eighty-eight thouſand, three hundred and ſixty-four. The army conſiſts of nine hundred and two thouſand, nd fifty four to guard the frontiers, with nine hundred nd eighty-nine thouſand, one hundred and ſixty-ſeven horſes always ready for auxiliary forces, and ſeven hundred and ſixty-ſeven thouſand, nine hundred and ſeventy men in the garriſons. Newhoff ſays, in his time the regiſter made the families amount to ten million, ninety thouſand, ſeven hundred and ninety; and that of fighting men fifty-five million, four hundred and ſixteen thouſand, four hundred and ſeventy-ſix, including horſe, foot, and garriſons. Other horſes maintained by the crown for troops, poſts, and meſſengers, on occaſion, five hundred and ſixty-four thouſand, two hundred. Public inns or places of entertainment, for the mandarins, and others of the king's officers that travel on his account, all ſeated at proper diſtances over the kingdom, amount to one thouſand, one hundred and forty-five; large barks conſtantly employed in bringing proviſion, ſilks, and neceſſaries, from the ſouth provinces to the capital Peking nine thouſand, nine hundred and ninety-nine. Where it is to be obſerved, they will not add one more to that number, leſt it ſhould leſſen the ſound of it, the words nine thouſand, nine hundred, and ninety-nine carrying a much greater one than bare ten thouſand. China is indeed ſo exceeding populous, that its inhabitants ſhould not be computed by thouſands but millions; for not only cities, but towns and villages, are crowded, whilſt the roads are thronged as well as ſtreets. It is believed there are two millions of ſouls in Kiamnin, capital of Nanking. And though this be reckoned the largeſt in the kingdom, many more might paſs for the biggeſt in the world. The city buildings are of brick, neat, and well adorned; but the

houſes low, chiefly one, at moſt two ſtories, high; but commonly of ſuch length and depth as to contain three, four, five, or ſix families. The ſtreets are generally large and ſtrait, the publick buildings ſtately enough, though in a different ſtile from thoſe in Europe. Every principal city has a palace for the viceroy, governour, or mandarin; a public inn for ſuch as travel on the king's account, and every metropolis has a ſtately high tower, nine ſtories high, and another of ſeven, which ſeem chiefly for ornament, being ſeen at a great diſtance, and from their tops affording an extenſive proſpect of all the adjacent country. Du Halde mentions ſome of theſe twelve or thirteen ſtories high, every one leſſening over the other, with ſurpriſing ſymmetry, and all adorned with fine painting, carving, gilding, &c. as alſo with bells round the top of the upper ſtory, by a chain ſo long that the leaſt puff ſets them a tinkling; the muſick of which, when it blows hard, is ſomewhat uncouth, yet not diſagreeable.

The cities are generally ſquare or oblong ſquare, ſurrounded with great high walls, towers, &c. with one or more ſtately gate at each front. The ſtreets run in direct line from one to its oppoſite, and are interſected with lanes running parrallel to each other, and adorned with ſpacious piazza's, temples, and other publick buildings. Other cities are perfectly round, others oval, within ſide of the ſame uniform ſymmetry. The far greateſt part of them are well ſupplied with water from rivers or artificial canals which run through them, branching into the principal parts of the town, and furniſhing fountains, caſcades, &c. in ſtreets, houſes, gardens, &c. But the furniture within the houſes by no means anſwers the beauty without, except their fine cabinets, ſcreens, China jars, &c. Thoſe which belong to the governours, mandarins, &c. are ſtill

leſs grand and ornamented, the poſſeſſors enjoying them but *pro tempore* and on occaſion. They dig no foundation for their buildings, but lay the firſt ſtone on the ſurface of the ground; ſo that their towers, &c. ſoon run to decay. But the generality of their dwelling houſes are of wood raiſed on pillars, covered with tiles, and more to be admired for neatneſs and commodiouſneſs than elegance. They have no windows fronting the ſtreets; and their gates and principal apartments, as far as may be, always face the ſouth. Their beds are very fine in ſummer, commonly with embroidered curtains of taffety, or ſome other thin ſilk, to keep off flies and gnats; and in winter they are of coarſe ſattin embroidered, and thick cotton quilts inſtead of feather beds; and their beds are of joiners work curiouſly wrought. But the buildings they beſtow moſt coſt on, and are whimſically extravagant in, are their temples, which they rear, to a conſiderable height, adorned with every thing curious, and fill with an incredible number of idols, before which hang lamps continually burning. They reckon about four hundred and eighty of theſe temples of firſt rank, beſides a prodigious number of others; which in whole are ſerved by three hundred and fifty thouſand Bonza's or prieſts. Of bridges there are a vaſt number. One of the moſt fame is that over the river Saffrany, which joins two mountains together, and is four hundred cubits long, and five hundred high, and all of one ſingle arch; whence travellers call it the flying bridge. 2. That in the province of Xang ſi, and a third over the city of Chan chew, at the place where the two great rivers of Kiang and Kan do meet. This latter is built upon one hundred and thirty barges, chained to one another, yet ſo as to open a way in any part of it to let veſſels paſs that continually ſail up and down. There

is a great number of this ſort of bridges over the country, becauſe more convenient for traffick, chiefly carried on over theſe rivers. A third ſort is built on pillars without any arch: ſome of conſiderable length and breadth, particularly that in the province of Fo kien, which ſtands on three hundred pillars, and is ſix hundred and ſixty perches in length, and one and a half broad, curiouſly built, and adorned with parapets with great variety of ſculpture and imagery. A fourth ſort are made with arches, likewiſe of great length, breadth, and beauty. That at Oxu, capital of Fo kien, conſiſts of one hundred arches, and above one hundred and fifty fathoms long. Their triumphal arches are commonly built of ſquare ſtone, nicely carved with figures of men, beaſts, monſters, and have panegyrick incriptions on thoſe to whom erected. The number of theſe and the fine towers in every conſiderable city is ſaid to amount to one thouſand, one hundred and fifty-nine; and among them are about one hundred and eighty-five Mauſoleums of exquiſite beauty and magnificence. As for the numerous canals, we muſt note, that in ſome provinces moſt of their rivers are of this artificial kind, and are not only broad, deep, and commodious, but many banked on each ſide with ſquare ſtone, and have their ports, keys, ſluices, and bridges, at convenient diſtances. The roads each ſide of them are alſo paved, or made hard with gravel, and planted on each ſide, as well as are moſt of the banks on theſe canals, with rows of ſhady trees. Some have large reſervoirs of water all paved and flanked with large ſtones, and theſe ſerve not only to raiſe and lower the water of the canal, but likewiſe overflow the flat ground, where rice commonly is ſown. They reckon fifty-eight of thoſe large reſervoirs, beſides numberleſs inferior ſluices whereby they ſupply their lands with juſt

as much water as they require. We muſt ſpeak more largely of that whimſical curioſity juſt mentioned above, their mountains artificially fabricated into various ſhapes, ſome reſembling at a diſtance a bird, horſe, or other beaſt, &c. Which odd figures, though of ſuch prodigious bulk, plainly appear (though fabulouſly aſcribed to miracles, &c.) to be the work of art. Thoſe commonly called the Mountains of the Five Horſe Heads, from their reſembling ſuch, are the moſt wonderful, and could not be fabricated into ſuch ſhapes without an infinite number of hands, and vaſt art, labour and expence. Some of theſe mountains have very deep and ſpacious caverns; others are pierced quite through whole mountains, for a great length. In that of the province of Fo kyen, near the city of Hen goa, is a handſome road about ſix feet wide, twelve miles long, at the foot of two hills, which is paved all the way with broad ſtones, and planted each ſide with ſhady trees, with benches to reſt on. There are many of theſe cauſeys cut in the ſame manner, ſome between, others by the ſides of the mountains, with horrid precipices, above and below. Others have ſteps cut into the rock from the bottom to the top.

This empire is divided into fifteen principal provinces, beſides that of Lyaou tun without the wall, which makes a ſixteenth, viz. Pe ke li, Kyang nan, Kyang ſi, Fo kyen, Che kyang, Hu quang, Ho nan, Shang tong, Shan ſi, Shen ſi, Se chuen, Quan ton, Quang ſi, Yun nan, Quew chew, Ly au ton. The peninſula of Corea is now likewiſe under the Chineſe dominions.

A DESCRIPTION *of the* GREAT WALL, *which divides* CHINA *from* TARTARY.

THIS celebrated wall was built by the famous emperor Tſin chi hoang, with a politic view, two hundred and twenty-one years before Chriſt. It is the northern boundary of China, and defends it from the neighbouring Tartars, who were at that time divided into ſeveral nations under different princes, which prevented their doing any injury to China, but by their ſudden irruptions. There was then no inſtance of ſuch a union of the weſtern Tartars, as happened at the beginning of the thirteenth century, when they conquered China.

There is nothing in the world equal to this work, which is continued through three great provinces, viz. Pe tcheli, Chan ſi, and Chen ſi, built often in places which ſeem inacceſſible, and ſtrengthened with a ſeries of forts. The beginning of this wall is a large bulwark of ſtone, raiſed in the ſea, to the eaſt of Peking, and almoſt in the ſame latitude, being 40°. 2′. 6″. in the province of Pe tcheli. It is built like the walls of the common cities of the empire, but much wider, being terraſſed, and caſed with brick; and is from twenty to twenty-five feet high. P. Regis, and the P. who aſſiſted him in making the map of the provinces, having often ſtretched a line on the top, to meaſure the baſes of triangles, and to take diſtant points with an inſtrument: they always found it well paved, and wide enough for five or ſix horſemen to travel abreaſt with eaſe. The gates of the great wall are fortified on the ſide of China by pretty large forts: the

firſt, towards the eaſt, is called Chang hai koan; it is near the wall which extends from the bulwark in the ſea, about a league through a country quite level, and then begins from this fort to riſe upon the declivities of the mountains. It was the Chineſe general, who commanded in this place, that called in the neighbouring Tartars of Leao tong: this gave them an opportunity of conquering China, notwithſtanding the great confidence the Chineſe had in this wall, which they thought an impregnable defence.

The other forts, and which are as noted, are Hi fong keou, in 40°. 26′. Tou che keou, 41°. 19′. 20″. Tchang kia keou, 40°. 5′. 15″. two noted paſſages of the Tartars, who are ſubject to the empire, to come to Peking; and Cou pe keou, 40°. 43′. 15″. which was the way the emperor Cang hi generally took to go to Ge ho ell in Tartary. This place is about forty leagues from Peking, always aſcending towards the north: it is a mountainous country, where he uſed to take the diverſion of hunting; the way to it from Peking is levelled by hand, and as even as a bowling-green. There this great prince reſided more than half the year, without neglecting the affairs of the empire, which he governed as eaſily as a private family. When he came late from hunting, he never went to bed before he had diſpatched all petitioners, and roſe next morning before the day. It was ſurpriſing to ſee him, at the age of threeſcore years, riding among his guards, through the thickeſt ſnows, in a light dreſs, armed with his bow and quiver, without ever offering to make uſe of an empty chaiſe that followed him.

All theſe places are terraſſed and caſed with brick on both ſides, in the province of Pe tcheli; but when you enter that of Chen ſi towards Tien tching ouei,

the wall begins to be only of earth; nevertheleſs on the ſide of Cha hou keou, in 40°. 19′. which place the Muſcovites come to, ſtraight from Selingiſko, it is caſed on the outer ſide with brick, and ſome of its towers are very large, and built of brick on a baſe of ſtone, but it does not always continue the ſame. The river Hoang ho has centry-boxes along its banks, wherein ſoldiers keep guard continually, and ſupplies the place of a wall, towards the bounds which divide the provinces of Chan ſi and Chen ſi.

Beyond the river Hoang ho weſtward, in the province of Chen ſi, the wall is only of earth, low, narrow, and ſometimes of gravel, for it lies in a gravelly ſoil, and in ſome places is quite deſtroyed; but in other places the paſſages are defended by ſeveral conſiderable towers, ſuch are Yu ling hien, in 33°. 15′. Ning hia, Lan tcheou, in 37°. 59′. Kan tcheou, 39°. Sou tcheou and Si ning; where general officers reſide with bodies of men. He who reſides at Kan tcheou is the generaliſſimo, and is called Ti tou; the others are only lieutenant-generals, called Tſong ping.

Ning hia is the beſt of theſe towns; it is finer, richer, and better built than moſt of the towns of the empire; it is alſo pretty large, for if you take both the diviſions, as making but one town, it is at leaſt fifteen Chineſe Lys round. The induſtry of the inhabitants has rendered the country fruitful, for by means of proper canals and ſluices, which they have made, they can water their lands, when they want it, from the river Hoang ho. There are ſprings in the ditches of the town, from which they make ſalt; here are alſo manufactures of woollen goods, and carpets like thoſe of Turkey. The mountains are ſo high and ſteep in the diſtrict of Ning hia, that ſeven or eight

leagues from the town they ſupply the place of a wall for about ten leagues. Sou tcheou is in 39°. 45′. 40″: it is a conſiderable town, but not equal to Ning, either for trade or beauty; though it commands the ſoldiers at Kia yu koan, which is the road to Hami, and in ſeveral diſtricts of the Tartar Halkas. The wall is only of earth in theſe parts, but kept in good repair, on account of the neighbourhood of the people of Hami, who have been ſubject to the emperor but a few years. The walls of Kia yu koan are not of brick, but well guarded with ſoldiers, who defend this important paſſage. The wall ends when you have paſſed a little town (called Tchouang lan) becauſe it is ſituated where two walls meet, one of which is in the valley which goes by Lang tcheou to Kia yu koan, the other upon the mountain which leads to Si ning tcheou; but inſtead of a wall there is a pretty large trench, except in the necks near Si ning, which are walled as in the province of Chen ſi. The town of Si ning, which is 36°. 59′. is not large, but ſurpaſſes Ning hia in trade: all the ſkins and furs which come from weſt Tartary are ſold in this town, or in a neighbouring village called Topa. This place is of greater worth than a large town, although the buildings are mean, and in a bad ſituation. Here may be had almoſt all ſorts of foreign and Chineſe commodities, and various drugs, as ſaffron, dates, coffee, &c.

When P. Regis was here employed in making the map of the country, he found three or four catholic Armenians, who kept ſhop in this place, and ſold fine ſkins which they fetched from Tartary. The houſes and ſhops are much dearer in this village than in the town of Si ning, which is diſtant about four leagues.

It is remarkable, that this village is independent of the Mandarin of Si ning; but belongs to a Lama Bonze, who is always choſen out of the family that owns this territory. This family is the moſt conſiderable of the nation of Si fan, or Tou fan. The emperors of the preceding family, thinking the better to preſerve the peace of the nation, in making the place impregnable where they kept their court, had built a ſecond wall as ſtrong and ſurpriſing as the firſt: it remains ſtill entire in Pe tcheli, ſeventy-ſix lys from Peking, at one of the principal gates, named Nan keo, and from thence ten leagues upon the declivity of a high mountain, by which the road lies to Suen hoa fou, and from thence to Tai tong in the province of Chan ſi. This wall, which is called the Great Inner-Wall, joins the other to the north of Peking, near Suen hoa fou, where there is a garriſon; and is continued along the weſt of the province of Pe tcheli, and extends into the province of Chan ſi, where it is ruinous in many places. When we conſider the number of ſtrong holds and forts built between theſe two walls, with the works on the eaſtern ſide, we cannot help admiring the care and efforts of the Chineſe, who ſeem to have left no means untried, that human prudence could poſſibly ſuggeſt, for the defence of the kingdom, and for preſerving the public tranquillity.

A DESCRIPTION *of the City of* NANKING.

THERE being ſcarcely any difference between the greateſt part of the cities of China, as they are all near alike, except in ſize, the deſcription of the three largeſt in the empire is ſufficient to give the reader an idea of all the reſt.

NANKING, formerly ſtiled the Stately, Opulent, Nonſuch, &c. ſtands in E. lon. from Peking, 2. 20. lat. 32. and is by far the largeſt and moſt populous of all China, being affirmed by Dion. Kao about forty eight miles in circumference. And it appears from the ruins of its old walls to have been ſtill vaſtly larger, and has been computed ninety miles in compaſs. But then it muſt have vaſtly ſhrunk, Du Halde giving it now but twenty at moſt; yet the Chineſe affirm, that if two men on horſeback ſhould ſet out from the ſame gate, and gallop round it by different ways, they would not meet till evening. Its figure is moſt irregular, the hills within, and the nature of the ground about it, not conveniently admitting regularity. But by the removal of the imperial ſeat, and ſince its being in the hands of the inveterate Tartars, ſcarce any footſteps are left of its ancient magnificent palace, and other ſumptuous buildings. Even its once famous obſervatory is left to ruin; and nothing remains of its ancient grandeur but ruins of temples, imperial ſepulchres, and other monuments. What there is of the one third part of the city yet ſtanding is well built, and well filled with inhabitants, who drive great commerce, and the ſtreets are every where ſo thronged one could

ſcarce go thro' them, well paved, and free from dirt. It is ſituated at the end of a deep bay made by the river Yangs ke ham, or Son of the Sea, and flows cloſe to the city walls, where it is two leagues broad, and covered with ſuch innumerable ſhips and trading veſſels, gilt and painted, that the aſtoniſhed Jeſuits thought them enough to form a bridge from hence to Europe. This river has a vaſt number of canals, which both facilitates trade, and fertilizes the country. This city, notwithſtanding ſuch devaſtations, has recovered a good deal of grandeur in numerous lofty towers, handſome palaces, temples, and other buildings. Many of the ſtreets, ſtrait and neat, are paved in the middle with large marble ſlabs, and on the ſides with variety of pebble, and other ſtones curiouſly inlaid. Kao even at preſent computes here 2,000,000 ſouls; and tho' ſome ſuppoſe but about 1,000,000, yet the latter is not to be relied on, ſeeing it falls ſo very ſhort of what moſt other authors do aver. The fertile and delightful territory about the city hath a vaſt number of temples, palaces, pleaſure-houſes, fine gardens, &c. There is particularly, about ſix miles from the town, a pleaſant wood, about twelve miles round, of ſtately pines, in midſt whereof is a mount covered with ſepulchral temples, &c. of ancient monarchs. About the like diſtance, on the ſame plain on another eminence, is raiſed a ſpacious terrace of large ſquare ſtones, with four flights of marble ſteps, and on that a temple truly royal, and every way magnificent. Its roof is ſupported by a row of columns finely carved and poliſhed, twenty four cubits high, and proportionably thick; and every thing anſwerable both within and without. The gates are curiouſly carved in bas-relief, and inlaid with gold and ſilver. The windows are fenced with a kind of gold net, ſo ſurpriſingly fine as

to be ſcarce perceptible. Within are ſeveral thrones, inriched with all ſorts of pearls and precious ſtones of immenſe value. The moſt curious edifice in the city is the high octogon tower, which is covered all over with fine painted tiles, very beautiful. It hath nine galleries one over another, all adorned with windows, fine baluſtrades, feſtoons, and other ornaments in relievo. Every angle of the galleries hath a bell hanging to it; and the aſcent to the top is by 184 ſteps. The inſide rooms are all finely painted, carved, and gilt; and the upper gallery adorned with variety of large figures carved in ſtone. On top of all is a ſpire, which renders the whole fabric 200 feet high. The breadth of it is 80, but diminiſhes gradually as it riſes by ſettings in at every cornice. A winding ſtaircaſe leads to the top, whence is a moſt noble proſpect of the whole city and adjacent plain, which is no leſs admired on account of its many fine ſeats, ſummer-houſes, gardens, &c. that ſurround it, as well as from the diſtant mountains, which appear in various ſhapes, formed by art. There is alſo a bell in Nanking eleven feet high, and ſeven in diameter, 50,000 lb. This city, beſides the uſual tribute, ſends yearly to the emperor five ſhips laden with the fineſt ſilks, cloaths, &c. &c. Theſe, which are called Lung y cheu, i. e. The Ships of the Cloathing of the Dragon, becauſe the emperor bears a dragon in his arms, are ſo reſpected, that every veſſel lowers ſail to them. Another ſet go conſtantly hence to Peking every April or May with great quantities of peculiar fiſh caught in the neighbourhood of this Nanking, covered over with ice to keep it freſh: And though theſe cities are above 600 miles diſtant from each other, we are told, they are obliged, under ſevere penalties, to perform the

voyage in eight or ten days, that fiſh being moſtly for the emperor's uſe.

A DESCRIPTION *of the City of* CANTON.

THE city of Canton, or Quangtong, lies in lat. 23°. 30′. N. the capital of the moſt ſouthern province of China, called the province of Canton. It is ſituate upon the eaſt ſide of the large river Ta, from the mouth of which it lies about fifty miles. It is defended towards the water by two high walls, and two ſtrong water-caſtles built in the middle of the river Ta. On the land ſide it is defended by a ſtrong wall, and three forts. Canton is the greateſt port in China, and the only one frequented by Europeans. The city wall is about five miles in circumference, with very pleaſant walks around it. On the eaſt ſide is a large ditch cloſe to the wall.

From the top of ſome adjacent hills, on which forts are built, you have a fine proſpect of the country. It is beautifully interſperſed with mountains, little hills, and valleys, all green; and theſe again pleaſantly diverſified with ſmall towns, villages, high towers, temples, the ſeats of Mandarins and other great men, which are watered with delightful lakes, canals, and ſmall branches from the river Ta; on which are numberleſs boats and jonks ſailing different ways thro' the moſt fertile places of the country.

The city is entered by ſeven iron gates, and within-ſide of each there is a guard-houſe. No European is allowed to enter theſe, if known; I have myſelf been frequently expelled, after I had been a good way within the city, when they diſcovered that I was a ſtran-

ger. The ſoldiers that keep guard are armed with ſpears, darts, ſwords, match-lock guns, but moſt of them with bows and arrows, which they ſtill eſteem more than any other warlike weapon.

The ſtreets are very ſtrait, but generally narrow, and paved with flag ſtones.

There are many pretty buildings in the city, great numbers of triumphal arches, and temples well ſtocked with images.

The natives ſay, that when the Tartars over-ran and conquered China, this was the laſt city they attacked; that they lay nine months before it; and loſt 100,000 men in reducing it. During that long period, the city was in no diſtreſs for proviſions, having free communication with the adjacent countries by the river Ta. The ſurrender of it was at laſt entirely owing to the puſillanimity of the governor. He made private articles with the Tartar general, and perfidiouſly opened two gates in the middle of the night, by which the Tartars entered, and made the city a theatre of horror and miſery. The governor took this treacherous method, to eſcape the reſentment of the barbarous enemy, who, while they murdered thouſands, preſerved him and his family.

The ſtreets of Canton are ſo crowded, that it is difficult to walk in them; yet you will ſeldom ſee a woman of any faſhion, unleſs by chance when coming out of their chairs. And, were it not that curioſity in the Chineſe ladies, makes them ſometimes peep at us, we ſhould never get a glance at them.

Though there are no magnificent houſes in Canton, moſt of them being built only one, and none more than two ſtoreys; yet they take up a large extent of ground, many of them having ſquare courts within their walls.

They have all ſuch a regard to privacy, that no windows are made towards the ſtreets, but in ſhops and places of public buſineſs. None of their windows look towards thoſe of their neighbours. Within the gate or entry of each houſe, a ſkreen is placed, to prevent ſtrangers from looking in upon the opening of the gate; and you enter the houſe either on the right or left ſide of this middle ſkreen, where there are little alleys to the right and left, from whence you paſs into the ſeveral courts, which are walled on all ſides.

Their entertainments are held in a ſort of hall at the entrance of their houſes, which have no other ornament, beſides a ſingle order of painted columns which ſupport the building. The roofs are open to the tiles, without any ceiling. In theſe they uſe no looking-glaſſes, hangings or fine chairs; and their beds, which are the principal ornaments of their houſe, are ſeldom ſeen by ſtrangers, who are not permitted to go farther than the firſt great hall. The Chineſe who keep ſhops, were leſs reſerved, and would frequently invite us to their houſes with great freedom, as they obſerved it would be agreeable to us.

The furniture of the beſt houſes is cabinets, tables, painted ſkreens, china, pictures, and pieces of white taffety upon the walls, upon which are written in Chineſe characters, religious and moral ſentences.

They have no chimneys; but in their ſtead, place a ſhallow iron pot filled with charcoal in the middle of the room in winter, which is ready to ſuffocate people who are not accuſtomed to it. They have a copper built in brick-work in their kitchen for boiling, much about the height of our Engliſh ſtoves.

The inſide of their houſes are never wainſcotted nor painted, but are covered with thin white paper.

The windows are made of cane or rattan. In win-

ter they cut oyſter-ſhells into diamond-ſhape, and ſet them in wooden frames, which afford but a very dull light.

The ſhops of thoſe that deal in ſilk are very neat, make a fine ſhow, and are all in one place; for tradeſmen, or dealers in one kind of goods, herd together in the ſame ſtreet. For this reaſon, you may hear the Engliſh ſailors talking of the ſtreets of Canton, as if they were ſpeaking of London, or ſome other Engliſh city. The ſtreet where the china-ſhops are, they call China-row; the ſtreet where cloaths are ſold, they call Monmouth-ſtreet; that narrow ſtreet where men's caps, ſhoes, &c. are ſold, is well known by the name of Mandarine cap-alley; and a narrow paſſage cloſe by the city-wall where lapidary and glaſs-work are ſold, is called Stone-cutters' alley; and ſo of many others. The ſhops have counters, drawers, and diviſions, much like our own; and there are few of the merchants but have a perſon who can ſpeak broken Engliſh or Portugueſe. So that French, Dutch, and Danes, are obliged to ſpeak either the one or the other when they traffick with them.

There are great numbers of market-places for fiſh, fleſh, poultry, garden herbs, and all proviſions. Every thing is ſold cheap. Fiſhmongers keep their fiſhes in ciſterns alive. Carp, and all other fiſh are here in variety and plenty, but have a muddy taſte. I have ſeen the fiſhermen take great numbers of different fiſhes in the ditch on the eaſt-ſide of the city-wall, where a multitude of ſmall boats or ſampans are continually plying. This ditch goes quite round the city, and ſome ſmall canals run in it; and as it has a connection with the river Ta, it is of great advantage to the city.

I was very much ſurpriſed at firſt, to ſee dogs, cats,

rats, frogs, &c. in their market-places for ſale. But I ſoon found that they made no ſcruple of eating any ſort of meat, and have as good an appetite for that which died in a ditch, as that which was killed by a butcher.

The dogs and cats were brought commonly alive in baſkets, were moſtly young and fat, and kept very clean.

The rats, ſome of which are of a monſtrous ſize, were very fat, and generally hung up with the ſkin upon them, upon nails at the poſts of the market-place.

Frogs, which are the greateſt dainty here, are ſold very dear. They are black and lothſome to an European eye; but the Chineſe ſay they have a very fine taſte. The rats, they ſay, eat well; and ſnake-broth has been in reputation there long before it was known to us. The frogs are ſtrung upon a rod in the ſame manner as we do fiſh in England.

In paſſing through ſome of their ſtreets, I have almoſt been ſuffocated by the ſtench of the houſes on each ſide; and particularly a ſtreet about a mile above the Engliſh factory, where there was nothing but cooks' ſhops. They had large hogs roaſting whole, and numbers of dogs, cats, and rats on the ſpit, and the cooks themſelves, with their utenſils, had ſuch a dirty appearance, that the ſight and ſmell might almoſt ſatisfy even the keeneſt European appetite. They ſend about their victuals for ſale with Cowlies, or porters.

The common people eat four times a day; and are ſuch gluttons, that, if they are ever ſo much engaged in buſineſs, they will haſtily leave it, and run to victuals at the uſual hour. I have ſeen one Chineſe fellow eat twelve pint baſons of rice at one meal. Rice they eat greedily, and cram it down with their chop-

ſticks; which would probably choke them, if they did not waſh it down every now and then with a cup of Samſhue ſtanding by them.

In the ſtreets of Canton, we often meet with blind beggars, of both ſexes, a diſeaſe which ſome imagine is the conſequence of their living ſo much on rice; but I rather think it may be occaſioned by the hot winds that blow here at certain ſeaſons. They are indeed miſerable objects, and commonly go naked, excepting a trouſer or cloth over their middle. Their ſkins are black as Malays, and are ſometimes ſo parched, ſpotted, and full of running ſores and ulcers, that they really ſtink alive. They go ſometimes in companies, and are ſure to plague and follow the Europeans; becauſe from one of them they will get more at one time than from a dozen of their own countrymen. They hold out to you a coarſe china baſon. I was generally obliged to give them ſomething to get rid of them; for till you do, they will not leave you; and if you are not on your guard, they will even run againſt you with their dirty hands and diſeaſed bodies, to avoid which, I have often been obliged to run into ſhops. The common ſailors uſually gave them pieces of tin, both to ſave their money, and to avoid coming into contact with theſe moſt wretched creatures. The Chineſe themſelves are very uncharitable. I never ſaw them give money to a beggar; but they generally put them off with a ſmall handful of rice.

There are a great many private walks about the ſkirts of the town, where thoſe of the better ſort have their houſes, which are very little frequented by Europeans, whoſe buſineſs lies chiefly in the trading part of the city, where there are only ſhops and warehouſes. Few China men keep their families in the houſe where

they do buſineſs, but either in the city, in the more remote ſuburbs, or farther up in the country.

As it is natural for Europeans to ſlip no opportunity of ſeeing the fair ſex; and as the women there are kept ſo very private, that many of us have made ſeveral voyages thither, without having ſeen a woman above the loweſt rank; we were now and then induced, on proper occaſions, to pry into the moſt retired and unfrequented places, where we imagined the females might be leſs upon their guard, as few Europeans went thereabouts to diſturb them. In theſe rambles, our curioſity was ſeldom entirely diſappointed. Sometimes we would pop in upon a parcel of young boys and girls, attended by their nurſes; who were all ſo affrighted at the ſight of a Fanquy, as they called us, that they would ſcream aloud, run into their houſes, and, by the noiſe, alarm the whole ſtreet. As I have obſerved already, that they have no windows to the ſtreet, and have a ſkreen of ſplit cane before the door of each houſe, we could not ſee them, though they could eaſily ſee us through that lattice: we could only very indiſtinctly perceive them peeping at us, and pointing to us, withinſide the ſkreen.

Now and then, on turning a corner, or entering a private ſtreet, all of a ſudden we found ourſelves in the midſt of a company of young ladies converſing or playing together; which immediately ſet them all a ſcreaming, and made them run for ſhelter into their ſeveral apartments as if the devil himſelf had been chacing them.

Theſe accidental opportunities made us very happy; for we frequently ſaw ſome charming creatures, ſurpaſſing all deſcription, and whoſe beauty, it would appear, moſt Europeans who have been here, are entirely ignorant of. Indeed we could only be happy in the

glance of one or two ſuch in a ſtreet; for the ſcreaming of one caught without doors immediately alarmed the reſt of the ladies, and baffled our curioſity.

Sometimes indeed, we met them at a conſiderable diſtance from their houſes; and as their feetare ſo little, that they cannot walk or run, but rather trip or hobble along, and are often obliged to aſſiſt themſelves by laying hold of the wall as they move along, this gave us an opportunity to gaze upon them attentively, on theſe occaſions. They ſeemed ſo affrighted, and walked ſo aukwardly, that I was fain to retire, leſt I ſhould have made them ſtumble and fall, for which I ſhould certainly have been bamboo'd.

The complexion of the ladies is exceeding fair, their hair of the fineſt black, dreſſed up with gold and ſilver bodkins, adorned with flowers. Their ſhape is exquiſitely fine, and their dreſs the moſt becoming, natutural, eaſy and ſplendid of any I ever ſaw.

Before we left Canton, they were ſo familiarized to our viſits, that the young boys would frequently come or were ſent out to ſalute us; but if we offered to approach the houſes where their mothers or nurſes waited their return, they preſently run from us, and ſhut the door.

It is reckoned that there is in the city and ſuburbs 1,200,000 people; and you will ſcarce find a day in a whole year, but there are 5000 trading veſſels lying before the city. The province of Canton pays yearly to the emperor 1,200,000 peculs of rice and 20,000 peculs of ſalt. The military in this province are 80,000; and 32,000 peculs of rice and 8000 peculs of ſalt are ſerved out to them. The reſt is ſold at ſix mace a pecul, [A pecul is 133 pound weight. A mace is ſeven pence halfpenny ſterling,] which may amount to 446,000 taels, each tael being

ſix ſhillings and eight pence ſterling. This ſum is appropriated towards payment of the military expence, which amounts to a million of taels yearly. The cuſtoms on merchandize and the poll-money, which amount to an incredible ſum, are levied by a book of rates, and paid into the treaſury of the province, which is governed by a Tſongtou or viceroy, who has his palace in the city; under him are all the Mandarines or magiſtrates, and Teylocks or governors of forts.

Few days paſs in Canton but there are proceſſions in the ſtreets. When a Mandarine of note paſſes in the ſtreet, or in the highway, he moves in great ſtate, either on horſeback, or in a large chair, carried by five or ſix men. If he is a Tartar, or Mandarine of war, he is on horſeback; if a Chineſe, and of the civil order, he is carried in a chair. Several flags are carried before them, and large lacquered peels, painted black and red, with large golden characters expreſſing their titles and dignities. Cloſe to the Mandarine are carried ſeveral umbrella's, to keep off the heat of the ſun. In the front are a number of men, with high-crowned hats, with two large pheaſant's feathers in each, who make a hideous noiſe, crying inceſſantly Ho-ot, to warn every one to go off the ſtreets, or ſtand aſide till the Mandarine paſs by. Next to them are fellows with ſmall chains in their hand, ready to throw over any body's head, and to drag them by the neck, that do not obey the call, and ſtand aſide till the Mandarine paſs by. After theſe a number of executioners follow, with enſigns of puniſhment in their hands, ſuch as ſword, ax, &c. wearing caps like a ſugar-loaf. Several of them have large pieces of lacquered wood, painted black, which they drag after them, and with which they bamboo or baſtinado a delinquent. The criminal is thrown on his face, and the bamboo-men

give him as many blows on the buttocks as his worſhip the Mandarine is pleaſed to order.

The Engliſh factories are ſituate in one of the beſt ſtreets in town. It is very large, has a number of courts, halls and warehouſes, with convenient rooms for lodging a great number of people. One large gate opens to the ſtreet, and another to the water, where our boats load and unload. At each gate a centinel is kept day and night. There is alſo a petty officer appointed to ſee the centinels duly relieved, and the porters or cowlies do their duty; to take an account of all goods that come into, or go out of the factory; to prepare rooms for the officers and people, when they come to reſide ſome little time in the factory; to entertain the officers and men; and, in a word, to ſee that every thing is kept in order.

All the officers and men are allowed a certain time to reſide and do buſineſs in Canton, according to their ſtation, which they do by turns. In the factory, while I was there, I have ſeen ſixty people entertained at once.

The temples and places of public worſhip are the moſt magnificent buildings in Canton. They are well ſtocked with images. The people pay profound adoration to them, by falling down on their knees before them, wringing their hands, and beating their foreheads againſt the ground. Theſe temples, or Joſs-houſes, as they are commonly called, are generally one ſtorey high, and are very numerous. They are decorated with a great number of artificial flowers, embroidered hangings, curtains and fringes. One of them, ſituated in the ſkirt of the north-eaſt ſide of the ſuburbs, makes a ſplendid appearance. It is four ſtoreys high, has a fine cupola, with many out-houſes and galleries. A Chineſe merchant called Tingua,

who ſhewed me the rarities of the town, told me that this grand edifice was formerly a palace belonging to the Wangtai or king of the province of Canton, before the Tartars conquered China, and who was then an independent prince. Before the principal gate of the temple, two large images, one on each ſide, were placed. Each of them was about twelve feet high, with ſpears and lances in their hands, ſomewhat reſembling thoſe in Guildhall. This gate led us into a fine large paved court, and we entered the temple, which fronted it, by a few ſtone ſteps. The lower part of the temple is built with fine hewn ſtone, but the upper part is all of timber. We went firſt into the lower hall, where we ſaw images of all ſizes, of different dignities, all finely gilded, and kept exceeding clean by the prieſts. The leſſer images were placed in corners of the wall, and one of a larger ſize in the middle of the hall. This large god who is placed in the center, ſits in a lazy poſture, with his heels drawn up to his buttocks, almoſt naked, particularly his breaſt and belly, and leaning on a large cuſhion. He is ten times larger than an ordinary man, very corpulent, of a merry countenance, and gilt all over. I was next conducted up ſtairs, where we ſaw a great many images of men and women who had been deified for their brave and virtuous actions.

The rooms of this cathedral are large and ſpacious, but very old and very much out of repair, which confirms the above information, that it was originally a king's palace.

This temple is ſurrounded with canals and gardens; but, for want of proper care, they are ſtagnated, overgrown with weeds, and ruins.

Though Canton is but 24 degrees from the equator, and is ſcorching hot in ſummer; yet, about the months

of December and January, it is ſubject to high winds and very heavy rains. The ſudden alteration the climate and temperature of the air then undergoes is very ſurpriſing. At this time, the people of China take to their winter-dreſs, which is lined with furs or quilted cotton. Inſtead of wearing fans, which are uſed by men, women and children in hot weather, they keep a live quail in their hands to keep them warm, and have the long ſleeves of their gowns drawn down to cover their hands. Thus equipped they walk ſo ſtiff, and ſhove up their ſhoulders ſo much, that one would think they were freezing to death.

The ſtreets of Canton, in the time of theſe violent ſtorms, called Typhons, are overflowed with water, and it is often ſo deep, that in many places you may ſcull a ſmall boat. The common people paſs from place to place by wading through the water; and thoſe of the better rank are carried in chairs, or on men's backs. Their umbrella's which were juſt before uſed to ſhade them from the heat of the ſun, are now uſed to keep off the rain. One of theſe Typhons happened when I was there, and filled our factory, in ſome places, near two feet deep of water.

There is a large plain below Canton, not far from the ſide of the river, which is called by the Engliſh, The artillery ground, were the Chineſe forces are commonly exerciſed and reviewed. I have ſeen ſome thouſands exerciſing at once on that ſpot: But, in my opinion, they come far ſhort of that art, dexterity and regularity, that we obſerve in the European military exerciſe. The officers and ſoldiers are moſtly Tartars.

The officers, in ſunſhine, make a ſplendid appearance, their robes being embroidered with gold and ſilver on the back and breaſt, where their badges of diſtinction are fixed; which make a glittering ſhow.

They all wear whiſkers, and have a fierce look. Tho' theſe ſoldiers are brought from a more northern climate, yet their tawny complexions, and their fierce countenance, ſufficiently diſtinguiſh them from the natives of China, who are a more effeminate and ſoft-featured people.

In this plain there is a large horſe-courſe, with poſts fixed at ſmall diſtances. In this broad path, I have ſeen ſoldiers riding with incredible ſwiftneſs, one after another, ſhooting their arrows at theſe poſts. I have even ſeen them diſmount from their horſes, when at full gallop, take up their arrows, mount, and ſhoot them again. And which is ſtill more amazing, I have ſeen them mount and diſmount in this career, for the ſame arrow, making uſe only of one all the way round. This laſt operation is only performed by the more experienced ſoldiers; as I obſerved people employed to pick up thoſe arrows which the leſs experienced ſoldiers could not recover in riding.

The river Ta at Canton is ſomewhat broader than the Thames at London: but the crowds of ſmall veſſels that ply the Ta, are vaſtly more numerous. For the ſpace of four or five miles oppoſite the city of Canton, you have an extenſive wooden town of large veſſels and boats, ſtowed ſo cloſely, that there is ſcarcely room for a large boat to paſs. They are generally drawn up in ranks, with a narrow paſſage left for veſſels to paſs and repaſs. Some of them are large veſſels of eight or nine hundred tons burden, called jonks, with which they perform their foreign voyages. Here are alſo an incredible number of ſmall boats, in which poor families live all their life-long, begetting and bringing up children, without ever putting a foot on ſhore. In theſe they keep dogs, cats, hogs, geeſe, and other domeſtic animals, both for ſubſiſtence and ſale.

There is nothing ſimilar to this in Europe; for the people in this country are ſo exceedingly numerous, that vaſt numbers of families are obliged to betake themſelves to boats on the river for want of room or the means of ſubſiſtance, on the land, where almoſt every habitable ſpot is occupied. Theſe boats are very conveniently built, with arched covers and tilts made of ſolid wood, or bamboo and cajan leaves, ſo high, that the people can walk upright under them. They manage them very nimbly, having a ſculling-oar at the ſtern, with which they make them go ſurpriſingly faſt; and I have often been amazed to ſee with what eaſe and ſafety they paſs one another.

The large ſampans, for inland carriage, are generally ſteered with ſculls; for, were they to uſe oars, there would not be room on the river for half their number. They all have long bamboo poles, for puſhing up along the ſhore. Theſe boats are employed in carrying goods and paſſengers up and down the river and canals.

The ſmaller boats are employed in fiſhing with nets. Their fiſh they ſell or barter for cloaths, fleſh, rice, and other neceſſaries. They are always at home, as they carry their houſes along with them. They are miſerably poor; their children are very numerous, and go quite naked in ſummer. They are very much tanned, continually crawling about the little boat, and have all of them calabaſh-ſhells tied on their backs, to ſerve them as buoys to preſerve them from drowning when they chance to fall over-board, which frequently happens. When I was in one of theſe boats, I could not at firſt conceive where they had beds for ſuch large families. But I afterwards underſtood that they are fixed below the deck on which they commonly tread, which is made of boards that can be taken up as occaſion

requires, and when let down, are jointed closely toge ther. In the hinder-part of the boat, a stove is fixed for dressing the family's victuals; and another apartment for keeping their live animals, which they breed in great numbers; and when they have no more room, they hang them in baskets, which they make fast to the outside of the boat.

These boats come crouding about the European ships at Wampo, especially at dinner-time, begging victuals from the people aboard. In return for which they offer to wash their linnen, and to do other menial services, which they are often entrusted with. They commonly flock about the head of the vessels, lest the custom-house officers in the Happo boats, who lie at the stern or side, should hinder them. They always make a great noise, gaping for victuals, and pointing to their mouths to express their hunger, hold up their hands, or a little basket fixed to a bamboo-pole, with which they reach up to those who incline to give them victuals, or any thing to do.

Some of these boats have smart young girls aboard, which induces the sailors to employ and favour them; but the more considerate of us employ the old distressed people that have large families of children, who, as they are the greatest objects of charity, serve our people better in washing, mending cloaths, and the like, and with greater thankfulness, to those who take compassion on them, than the others.

It is among these miserable wretches, that the European sailors, taking advantage of their necessity, will bargain with a father and mother for an embrace of their daughter. This must be done however very privately, lest they should be discovered by the petty Mandarines, who are appointed to visit often, and keep order and discipline in their floating world. These

Mandarines are continually going up and down the river, ſearching ſuch boats as they have any reaſon to ſuſpect; and, in caſe an European is caught in them with young women, he, together with the people of the boat, muſt undergo the chaſtiſement of the bamboo, or bribe the Mandarine with a dollar or two to let them paſs. There are ſome of theſe boats, called Lob Lob boats, well ſtocked with a number of beautiful young women of different ages, to whom every body, Chineſe or European, may have acceſs at any time. Tho' theſe boats are under the juriſdiction of the Mandarines, and equally liable to puniſhment with the others; yet there is ſo good an underſtanding between the Mandarines and the proprietors of theſe boats, that they deal pretty extenſively, and with great ſafety; only when they diſcover an European who has a large ſum of money about him, they lay their heads together to make the moſt of him. It is even ſaid, that the Mandarines themſelves are no ſtrangers to theſe boats, particularly when there is any freſh goods imported. The pimps are numerous. If an European wants to ſee a lady of pleaſure, it is only ſpeaking to theſe fellows, who will immediately conduct you in a ſmall ſampan, to a place, where your wiſhes may be gratified. Theſe enterprizes, however, are not always executed without danger.

All the way from the city of Canton, where the Engliſh factories are ſituate, to Wampo where the ſhips lie, which is above twelve miles, is a moſt agreeable paſſage by water. The eye is entertained with pleaſent green and fruitful fields on each ſide the river Ta, interſperſed with villages and lofty Pagodas, or ſteeples, and numberleſs boats of all ſizes paſſing and repaſſing. One of theſe Pagodas is ſituated cloſe

to the ſide of the river, and called by the Engliſh the Half way houſe.

The Mandarine pleaſure-boats on the river are very grand, and diſtinguiſhed from all others by their yellow colours, and their being painted all over with the figures of dragons, lions, tygers, &c. They make ſometimes grand proceſſions on the water, particularly when the Tſongtou goes down the river to ſacrifice. He is then attended by his guards, a band of muſick, and all the Mandarines in their robes of ſtate. Each boat is diſtinguiſhed from another, by colours flying, marked with their ſeveral dignities. On theſe occaſions it is amazing to ſee the clear paſſage that the ſwarms of boats on the river make for this proceſſion. If the parade happens in the night, or after it is dark, they have not only a great number of magnificent lanthorns hung up in all parts within theſe boats, but long ſtrings of lamps floating on the ſurface of the water on each ſide of the river, which make a moſt ſplendid ſhew.

Every houſe, ſhip, ſampan, and even fiſhing-boat, has a domeſtic god to guard them; to him they pay adoration morning and evening. Before each deity, a ſmall ſquare table is placed, covered over with wood-aſhes, into which ſmall furrows are drawn. Theſe furrows are filled with powder of putchok, or radix dulcis, mixed with the powder of ſandal, myrrh, and olibanum. When the compoſition is fired, it gives a moderate but pleaſant ſmoke and ſmell for twenty four hours together, without renewing it.

Great numbers of canals are cut from the river Ta through the fields for watering the rice-ground, and for the conveniency of ſmall boats paſſing into the interior parts of the country. There are likewiſe in theſe canals large flat-bottomed boats, for breeding ducks for

ſale, and for weeding the rice fields. In theſe flat bottomed boats, there are three or four apartments above each other; on the uppermoſt the ducks hatch their eggs; in the lower they ſit with their brood. The he-duck or drake, at the call of a ſort of whiſtle, drives the young ones into the water, and goes before them to ſhew the way. A piece of board is faſtened to the ſide, to let them have acceſs into the boat; which ſerves as a bridge for the young ducklings to go out and come in by. The old ducks are ſo well trained, that, on the maſter of the boat winding his whiſtle, the whole flock will follow him into the rice-grounds he is employed to weed, and eat up frogs and ſuch inſects as would hinder the growth of the grain. About noon he winds his whiſtle again, on which they all repair on board their own veſſel in good order. The old ducks divide into two parties; one guards the ſide, leſt any ſtranger duck ſhould enter with their own tribe; the other guards the rear, to ſee that none is left behind; and when all are embarked, the old guardians enter, and take their proper poſts.

A DESCRIPTION *of the City of* PEKING.

THIS capital of the whole empire of China, and the ordinary reſidence of the emperors, is ſituated in a very fruitful plain twenty leagues diſtant from the great wall. It is called Peking, or the court of the north, as the capital of the province of Kiang nan was named Nanking, which is, the court of the ſouth, when the emperors reſided there formerly: but at the ſame time the Tartars, a reſtleſs and warlike nation, who made continual irruptions into the

empire, obliged this prince to remove his court to the northern provinces, that he might be nearer at hand to oppoſe them with the numerous troops which conſtantly attend his perſon.

The city is an exact ſquare; it is divided into two cities: that which contains the emperor's palace is called Sin tching, the new city; it is alſo called the Tartar city, becauſe the houſes were given to the Tartars, when the preſent monarchy was eſtabliſhed.

The ſecond is named (Lao tching) the old city: it may be alſo called the old Chineſe city, becauſe when the Chineſe were expelled the other city, ſome of them retired into this, whilſt others fled towards the northern provinces, and were at length obliged to quit the country, becauſe not only the houſes of the new city, built heretofore by Yang lo, about the year 1405, when the court left Nanking, but the lands adjoining to the city, and to the neighbouring cities, to a certain diſtance, were diſtributed among the Tartars, with a perpetual exemption from all taxes whatever. In leſs than eighty years the Tartars are ſo greatly increaſed, that they occupy almoſt all the new city; the Chineſe poſſeſs the remainder, ſo that there is no place empty in this, although there is a vacancy in the old city.

The circuit of the walls of the two cities together, without taking in the ſuburbs, has been meaſured, and does not exceed fifty-two Chineſe lys, ſo that it is leſs than Nanking; but there is a vaſt difference between the height, the breadth, and the beauty of the walls of theſe two cities: thoſe of Peking are grand, and worthy of the capital of the greateſt empire of the world; but thoſe of Nanking are narrow, and do not ſeem to have exceeded thoſe of the old city of Peking,

which are no better than the walls of the common cities of the empire. A horſeman may aſcend the walls of the new city by a ramp of a great length; in ſeveral places there are houſes built for a Corps du Garde: the rowers are built within bow-ſhot of each other; one of which, after a certain number, is much larger than the others, in which may be placed ſmall bodies of reſerve. The gates of the city, which are high and well vaulted, ſupport very large pavillions nine ſtories high; each ſtory has openings either of windows or port-holes; the loweſt ſtory forms a large hall, where the officers and ſoldiers retire who come off the guard, as well as thoſe who are to relieve the guard. Before each gate there is an open ſpace left of above three hundred and ſixty feet, which ſerves for a parade, ſurrounded by a ſemicircular wall, equal in height and breadth to that which incloſes the city, into which parade the entrance is always on that ſide which does not face the great road which comes into the city; this way is again commanded by another pavillion like the firſt, ſo that as the cannon of one can demoliſh all the houſes of the town, the cannon of the other commands the neighbouring country.

All the gates of the city, which are nine in number, have a double pavillion built alike on the platform of the walls, and furniſhed with artillery: any other fort or citadel would be needleſs, for theſe fortifications are more than ſufficient to keep the people in obedience.

The ſtreets of this great city are ſtrait, almoſt all laid out with a line, at leaſt a league in length, and about one hundred and twenty feet wide, with ſhops for the moſt part on both ſides of the way: It is a pity there is ſuch a difference between the ſtreets and the

houſes, which are poorly built in front, and very low. It is ſurpriſing to ſee the innumerable multitude of people who croud theſe ſtreets, and not a woman amongſt them, and the confuſion cauſed by ſuch a vaſt number of horſes, mules, aſſes, camels, carts, waggons and chairs, without reckoning the various crouds of one hundred or two hundred men in the ſtreets, at ſome diſtance from each other. All the riches and the merchandizes of the empire are continually pouring into this city: It is uſual either to be carried in a chair, or more commonly to ride through the ſtreets; it is eaſy to find hackney-horſes or chairs in many places; for twelve or fifteen pence one may hire a horſe or a mule for a whole day; and as the great crouds of people fill all the ſtreets, the owner of the horſe or mule often leads his beaſt by the bridle in order to make way; theſe people know exactly the ſtreet and houſe where any conſiderable perſon lives: there is alſo a book ſold, which gives an exact account where every perſon lives that has any public employment.

The governor of Peking, who is a Mantcheou Tartar of diſtinction, is called (Kiou men titou) the general of the nine gates; and the people, as well as the ſoldiers, are under his juriſdiction in every thing that relates to the civil government and the public ſafety.

This policy cannot be exceeded and it is ſurpriſing to ſee the perfect tranquillity that is maintained amongſt ſuch an almoſt infinite number of Chineſe and Tartars. It ſeldom happens in many years, that any houſe is broke open by thieves, or that any murder is committed: there is indeed ſuch exact order obſerved, that it is next to impoſſible that ſuch

crimes ſhould be committed with any manner of impunity.

All the great ſtreets, which are drawn by a line from one gate to another, have ſeveral Corps de Garde. Night and day the ſoldiers, with their ſwords by their ſides, and whips in their hands, are ready to chaſtiſe thoſe who make any diſturbance; they have power to take into cuſtody whoever reſiſts or creates any quarrel.

The little ſtreets, which come into the greater, have gates made in the manner of a lattice, which do not prevent ſeeing all that paſs along; they are guarded by the Corps de Garde placed over againſt them in the great ſtreet: there are alſo ſome ſoldiers on duty about the middle of almoſt all theſe ſtreets: the lattice gates are ſhut at night by the Corps de Garde, and are ſeldom opened but to perſons known, who carry a lanthorn in their hand, and who give a good reaſon for coming out, ſuch as it would be to fetch a phyſician.

As ſoon as the firſt ſtroke is given by the watch on a great bell, a ſoldier or two come and go from one Corps de Garde to the other, and as they walk along they play continually on a ſort of rattle.

They do not ſuffer any perſon to go about at night, and they examine thoſe who are ſent upon the emperor's buſineſs; if they find their anſwers any way ſuſpicious, they put them in cuſtody of the Corps de Garde: this Corps de Garde muſt alſo anſwer every call of the centinel who is on duty: It is by this beautiful order, which is obſerved with the greateſt ſtrictneſs, that peace, ſilence, and ſafety reign throughout the city: it muſt be added, that not only the governor is obliged to walk round the town, and

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They do not ſuffer any perſon to go about at night, and they examine thoſe who are ſent upon the emperor's buſineſs; if they find their anſwers any way ſuſpicious, they put them in cuſtody of the Corps de Garde: this Corps de Garde muſt alſo anſwer every call of the centinel who is on duty: It is by this beautiful order, which is obſerved with the greateſt ſtrictneſs, that peace, ſilence, and ſafety reign throughout the city: it muſt be added, that not only the governor is obliged to walk round the town, and

comes when leaſt expected, but the officers alſo who keep guard on the walls, and on the pavillions of the gates, where they beat the watches on great drums of braſs, ſend ſubalterns to examine the quarters which belong to their reſpective gates: the leaſt neglect is puniſhed the next day, and the officer is broken.

This exact diſcipline, which prevents all nocturnal aſſemblies, will no doubt appear very extraordinary in Europe, and will not pleaſe perſons of quality, the rich, and what we in general call the Grand Monde: but is it not the duty of the principal perſons of a ſtate to prefer good order and public ſecurity to diverſions, which give riſe to an infinite number of attempts againſt the goods and lives of the inhabitants? Nothing appears more agreeable to reaſon, ſince the Tartars, a people without learning, lately come from the midſt of woods and foreſts, and who are not enlightened by the true religion, are governed by theſe principles, and by this prudent vigilance cut off the root of the many crimes which are but too common in ſtates, which are not ſo well regulated. This regulation is indeed very expenſive to the emperor, for part of the ſoldiers I have mentioned are kept entirely to take care of the ſtreets: they are all foot, and their pay is large: beſides their watching night and day, it is their duty to ſee that every perſon cleans the ſtreet before his door, that it is ſwept every day, and watered night and morning in dry weather, and that the dirt is taken away after rain; and as the ſtreets are very wide, one of their chief employments is to work themſelves, and to keep the middle of the ſtreets very clean for the convenience of paſſengers: After they have taken up the dirt they level the ground, for the town is not paved, or they dry it after it has been turned,

or mix it with other dry earth, ſo that two hours after great rains one may go clean to all parts of the town.

If the writers of ſome relations have affirmed that the ſtreets of Peking are commonly very bad, they muſt mean thoſe of the old town, which are narrow and not ſo well kept as the other; for in the new town the ſoldiers are continually employed to keep the ſtreets clean, even when the emperor is abſent. There is a ſecond wall in the new city, which is but low and narrow, yet it is adorned with great gates, where a guard is kept: This wall is called (Hoang tching,) the imperial wall; its ſouthern gate is alſo the gate of the emperor's palace, about one hundred fathom diſtance from the principal gate of the city, and which has the ſame ſituation, and is called Sien men by the people; though the true name (Tching yan men) the gate fronting the mid-day ſun, is inſcribed on it in Tartar and Chineſe.

This palace is a prodigious heap of great buildings of vaſt courts and gardens; it is encloſed by a wall of brick about twelve Chineſe lys round: this wall has battlements along the courtaine, and is adorned with little pavillions at the angles; over each gate there is a more lofty pavillion, ſtronger built, and ſurrounded by a gallery, which is ſupported by pillars, and reſembles our periſtyle: this is properly called the palace, becauſe this compaſs includes the apartments of the emperor and his family.

The ſpace which is between the firſt wall (Hoang tching) and the incloſure of the palace is above fifteen lys in circumference, and is taken up by houſes which belong to particular officers of the emperor's houſhold, or to the eunuchs, or to the various tribunals, ſome of which have the care of providing neceſſaries for the ſer-

vice of the prince, and the others are to preſerve the peace, to judge all diſputes, and determine all cauſes, and to puniſh the faults committed by the ſervants of the imperial family.

Notwithſtanding, in caſe of any flagrant crimes fully proved, theſe tribunals of the palace, called the inner tribunals, ſend the criminals to the exterior tribunals, which are the great tribunals of the empire.

Although the architecture of the imperial palace is entirely different from the European, yet it ſtrikes the eye, by the grandeur and regular diſpoſition of the apartments, and by the ſtructure of the roofs, which have four ſides, and riſe very high. The whole is covered with varniſhed tiles of ſuch a beautiful yellow, that at a diſtance they appear almoſt as bright as if they were gilt: another roof as bright as the former ſprings from the walls, and ranges all round the buildings, and this is ſupported by a foreſt of beams, joiſts and ſpars, all japaned with gold flowers on a green ground: this ſecond roof, with the projection of the firſt, make a ſort of crown to theſe ſtructures, which has a very fine effect: whatever difference there may be in the goût of architecture, it is certain that theſe apartments, with their courts ſurrounded by galleries, and ranged one after the other in regular order, form one entire ſtructure, which is extremely grand, and worthy the greateſt empire of the world.

The terraſſes upon which the apartments are built, contribute very much to give them that air of grandeur which ſtrikes the eye: theſe terraſſes are about fifteen foot high, caſed with white marble, adorned with balliſters of pretty good workmanſhip, and open only at the ſteps placed on each ſide, and in the mid-

dle and corners of the front: the aſcent in the middle is only a ſlope of marble conſiſting of one or two blocks, having neither ſteps nor landing-place. No perſon is permitted to paſs this way into the apartments, the emperor alone is carried through in his covered chair upon days of ceremony. Theſe terraſſes, before the windows of the apartments, make a broad platform, paved with marble, which in their length from eaſt to weſt always project ſeven or eight feet beyond the building; ſuch is the apartment where the emperor reſides, and ſuch is that which is more to the ſouth, and which is open to all the mandrines of the empire; it is called (Tai ho tien) the hall of the grand union.

The mandarines range themſelves in the court of this hall on the days appointed for the ceremonies, which are ſettled by the laws of the empire, to renew their homage: theſe ceremonies are performed as well in the abſence of the emperor, as when he is preſent; it is very common to ſtrike the forehead on the ground before the gate of the palace, or before one of the royal halls, with the ſame ceremonies and reſpect as before the emperor himſelf ſeated on the throne.

This hall is about one hundred and thirty feet long, and almoſt ſquare; the cieling is carved work japaned green, and charged with gilded dragons; the pillars within, which ſupport the roof, are about ſix or ſeven feet in circumference at the bottom, incruſted with a kind of paſte, and japaned with red; the pavement is partly covered with an ordinary ſort of carpets, imitating thoſe of Turkey; the walls are deſtitute of all ornament, very well whited, but without tapeſtry, looking glaſſes, ſconces, or paintings.

The throne, which is in the midſt of the hall, conſiſts of a lofty alcove, very neat, but not magnificent, and without any inſcription but the word Ching, which ſeveral authors have tranſlated by the word Holy; but it is not always uſed in that ſenſe, for it is ſometimes better interpreted by the Latin word Eximius, and by the Engliſh word Excellent, Perfect, Wiſeſt: on the platform before the hall are placed great and maſſy veſſels of braſs, in which perfumes are burnt during the ceremony, and candleſticks made in the ſhape of birds, large enough to hold flambeaus: this platform is continued beyond the hall (Tai ho tien,) extending towards the north, and has two other leſſer halls, but which are hid from ſight by the (Tai ho tien;) one of theſe ſmaller halls is a very pretty circular room with windows on all ſides, and ſhining with japan of various colours. Here the emperor (as it is affirmed) repoſes ſome time before and after the ceremony, and changes his habit.

This circular hall is but a few paces diſtant from a ſecond, that is longer than wide, the door of which ſtands towards the north. The emperor is obliged to paſs through this door when he comes from his apartment to aſcend the throne, and there to receive the homage of the whole empire: he is then carried in a chair, by chairmen dreſſed in a long red veſt embroidered with ſilk, and wearing a cap with a kind of plume of feathers.

The court which is before this imperial hall (Tai ho tien) is the largeſt in the palace; it is at leaſt three hundred feet long, and two hundred and fifty wide: upon the gallery which ſurrounds it are the emperor's magazines of all valuable goods, for the treaſure or finances of the empire are kept in the ſovereign tribu-

nal (Hou pou:) theſe magazines are opened on certain occaſions, as upon creating an heir to the empire, or an empreſs, or queen, &c. One contains vaſes and other works of different metals; a ſecond has a vaſt quantity of the fineſt ſort of ſkins; in a third are kept many habits lined with various furrs of foxes, ermine, or zibeline, which the emperor ſometimes beſtows on his ſervants; there are ſome of precious ſtones, of uncommon curious marble, and of pearls which are found in Tartary: the greateſt magazine conſiſts of two low ſtories, and is full of cheſts of drawers, which hold all manner of ſilks that are made on purpoſe for the emperor, and his family at Nanking, Hang tcheou, and Sou tcheou: theſe are the beſt ſilks of the empire, becauſe they are made under the care and direction of a mandarine, who preſides over thoſe works, and who would be puniſhed if they were not in the greateſt perfection.

The other magazines are for arrows, bows, and ſaddles, whether they are made at Peking, brought from foreign countries, or preſented by great princes, and deſigned for the uſe of the emperor and his children. There is one alſo where they collect all the moſt exquiſite ſorts of tea that are to be found in China, with various ſorts of ſimples, and other drugs which are moſt in eſteem.

This gallery has five doors; one to the eaſt, another to the weſt, and three more in the ſouth front, but thoſe in the middle are never opened but for the emperor: the mandarines, who come to perform the ceremony before the imperial hall, enter by the ſide doors.

There is nothing extraordinary in this front; it has a large court before it, the deſcent to which is by a

ſtair-caſe of marble, adorned with two great lions of copper, and a baluſtrade of white marble; the ſteps are made in the ſhape of a horſeſhoe, on the bank of a little ſerpentine river that runs through the palace, over which there are bridges of the ſame matter. It would be endleſs to deſcribe all the edifices of this palace; theſe are the moſt magnificent in the opinion of the Chineſe and the Tartars, and are ſufficient to give an idea of this work.

The palaces of the emperor's children, and the other princes of the blood, are very neat within, extremely capacious, and built at a great expence; the ſame deſign runs through the body of the work, and in the ornaments, viz. a row of courts, adorned with buildings on the ſides, and in front a hall japaned, and raiſed on a platform three or four feet high, bordered with great blocks of hewn ſtone, and paved with large ſquare tiles: the doors, which generally open into ſome by-ſtreets little frequented, have no other ornament than two lions of braſs or white ſtone of but indifferent workmanſhip, without any order of architecture, or any ſculpture in ſtone, ſuch as there generally is in the triumphal arches.

The tribunals of the ſovereign juriſdictions are alſo of vaſt extent, but ill built, and worſe repaired; they are no ways anſwerable to the majeſty of the empire.

The firſt, which is the Lii pou, recommends the mandarines, who are to govern the people.

The ſecond (Hou pou) ſuperintends the tribute.

The third (Li pou) is to maintain the rights and cuſtoms of the empire.

The fourth (Ping pou) has the care of the troops, and of the poſts which are in the great roads, and which are maintained at the emperor's expence.

The fifth (King pou) determines all criminal cauſes.

The laſt (Kong pou) has the inſpection of all public works.

All theſe tribunals are divided into different rooms, among which the buſineſs is diſtributed; there are not the ſame number of rooms in each tribunal, ſome having much more employment than others. There are ſeveral inferior tribunals under theſe ſix ſovereign courts; for inſtance, the tribunal of the mathematics (Kin tien kien) is dependant on the third I mentioned: it is alſo divided into two rooms, of which the principal and moſt numerous (Li ko) has the care of calculating the motions of the planets, and of every thing that belongs to aſtronomy: the other (Lukou) beſides its proper buſineſs, is employed to determine the days moſt convenient for marriages, funerals, and other actions of the civil government, about which they take but little trouble, copying generally an ancient Chineſe book, in which theſe things are already ſettled, according to the current year of the ſexagenary cycle, or Chineſe century.

Theſe ſix ſovereign courts do not meddle with affairs of ſtate, but when they are referred to them by the emperor, who commands them to deliberate upon ſuch affairs, or to put them in execution: upon theſe occaſions, as they ſtand in need of each other, they are obliged to agree together, to the end that the money, the troops, the officers, and the equipages may be ready by the day appointed; except in theſe caſes every court is confined to their own proper buſineſs, and they have undoubtedly employment enough. In ſuch a vaſt country as China, if the care of repairing the public works, the government of the troops,

the regulation of the finances, the adminiſtration of juſtice, and eſpecially the choice of magiſtrates, being different functions, were united under one tribunal, it would certainly produce a confuſion in their reſolutions, and a ſlowneſs in action, that would ruin every thing; hence it was expedient to create ſuch a number of mandarines, both at court and in the provinces.

But as in ſuch a multitude it would be difficult to find the proper perſon to apply to upon particular buſineſs, to remedy this inconvenience there is a book ſold, which may be called, the State of China, which contains all the officers' names, their ſurnames, their employments, and diſtinguiſhes their degrees of doctor, batchelor, &c. and whether Tartar or Chineſe: it alſo ſhews in particular the charging of the officers of the army, as well thoſe that are in garriſons, as thoſe that are in the field; and to denote thoſe changes without reprinting the book, they make uſe of moveable characters.

All the Tartar families live at Peking, or in its neighbourhood, and are not ſuffered to remove from thence without the ſpecial order of the emperor; hence it is that all the Tartar troops, who compoſe the emperor's, are always in a manner near his perſon; here are alſo ſome Chineſe troops, who formerly entered into the ſervice of the Tartars, and who are called on this account the Tartariſed Chineſe; they are well paid, and always ready to fly, on the firſt order, to extinguiſh the fire of ſedition wherever it breaks out, which is performed with wonderful ſecrecy and expedition.

Theſe troops are divided into eight bodies, each of which has a banner diſtinguiſhed by the colours, viz. yellow, white, red and blue; or by the border, viz.

yellow with a red border, white with a red border, red with a white border, and blue with a red border. The green belongs to thoſe troops that are entirely Chineſe, which are therefore called [Lou ki] The ſoldiers of the green banner. Each banner of the Tartars has a general, called in Tartar Mantcheou, Cou Santa: This general has under him ſeveral great officers [Meireintchain] who are like our lieutenant-generals, and on whom depend ſeveral other officers ſubordinate to each other: As each body is at preſent compoſed of Mantcheoux Tartars, Mongol Tartars, or of Chineſe Tartariſed, the general has under him two officers of each nation: Each body has 10,000 effective men, divided into 100 [Nu rous] companies, each of 100 ſoldiers; ſo that if we reckon the emperor's houſhold, and thoſe of ſuch a number of princes, who have their attendants [Po jo nu rous] with the pay of officers and ſoldiers, we ſhall readily allow the truth of that common opinion, that there are always 100,000 horſemen maintained at Peking.

By this we may judge of the forces of the empire; for beſides the cavalry I have mentioned, if we ſhould reckon the foot ſoldiers that are at Peking, thoſe along the great wall, in the vaſt number of forts built to defend it (though they are not ſo numerous as when they feared the irruptions of the Tartars) with the other forces ſcattered through the empire, it would be found that the number will amount to 600,000, as it is affirmed; ſo that we may ſay, that China keeps up, in time of the moſt profound peace, an army able to reſiſt the moſt formidable powers, and that only to maintain the public tranquillity, to provide againſt ſeditions, and to extinguiſh the ſmalleſt ſparks of a revolt.

Such a vaſt body as China muſt neceſſarily be terribly agitated upon any commotion, therefore all the policy of the Chineſe magiſtrates is exerted to prevent, and ſtifle immediately all public diſturbances: There is no pardon to be expected for a Mandarine whoſe people revolt; let him be never ſo innocent, he is at leaſt looked upon as a perſon of no talents, who ought to be deprived of his employment (if puniſhed in the moſt gentle manner) by the tribunals of the court, to which theſe matters are always referred by the viceroys and governors of the provinces: Theſe tribunals deliberate upon the information, and preſent their opinion to the emperor, who confirms or rejects it.

Theſe ſovereign courts have no ſuperior but the emperor, or the grand council: When this prince thinks convenient to call one upon ſome important affair which has been already decided by one of theſe courts, they preſent their opinions in writing on the day appointed, and often treat with the emperor himſelf, who confirms or rejects them by ſigning them with his own hand: If he retains them, they wait ſome time for his orders, and it is then the buſineſs of the great Mandarine, called in Chineſe, Colao, and in Tartar, Alia gata, to learn his pleaſure.

The papers preſented by the preſidents of theſe ſovereign courts, called in Chineſe, Chan chu, and in Tartar, Alia gamba, ought to begin with a title of the ſubject of the buſineſs it relates to, and end with the opinion of the court, whoſe cognizance the affair properly belongs to.

The emperor diſpoſes in the ſame manner of all the employments in the empire, without being obliged to give them to thoſe that are propoſed; though he generally confirms them, after having himſelf examined thoſe who have drawn their employments by

lot. As to the chief poſts of Tſong tou and vice-roy, they are always named by the emperor himſelf: It will ſcarcely be believed that the preſent emperor condeſcends to examine himſelf the croud of Mandarines, of which ſome are advanced to ſuperior offices, and others entering upon the firſt employments; nevertheleſs it is certainly true, and this ſhews his great application to the government of the ſtate, he will ſee every thing with his own eyes, and will truſt no perſon in chuſing magiſtrates for the people.

His authority is abſolute, and almoſt unlimited: A prince of the imperial blood cannot uſe the titles, nor receive the honours of his rank, without the emperor's permiſſion; and if his behaviour does not anſwer the expectation of the public, he loſes his quality and revenues by the emperor's order, and is only diſtinguiſhed afterwards by the yellow girdle, which is worn both by men and women of the imperial family, and who have a tolerable penſion out of the royal treaſury. There is no remedy, by the laws, againſt the abuſe of authority, but by the way of remonſtrance; for this purpoſe the laws have eſtabliſhed public cenſors, whoſe duty it is to admoniſh the emperor by petitions, which are diſperſed through the empire, and which the emperor cannot reject without hurting his reputation; the nation looking upon this employment as an heroic bravery, the emperor would do them too much honour, if he ſhould happen to uſe them ill, and draw upon himſelf ſome odious names, which the hiſtorians would with great care tranſmit to poſterity.

The cenſors ſeldom or never will be denied: If the court or the great tribunals endeavour to evade the juſtice of the complaints, by ſome rebuff, they return to

the charge, and make it appear that they have not anſwered conformably to the laws. Some of theſe cenſors have perſevered two years together in accuſing a viceroy ſupported by the grandees, without minding delays and oppoſitions, or being terrified at the moſt terrifying menaces, till at length the court has been forced to degrade him, that it might preſerve the good opinion of the people.

But if in this ſort of combat between the prince and the ſtate, in whoſe name the cenſor ſpeaks, the prince happens to yield, he is immediately praiſed for it in a public manner, and loaded with panegyrics by the whole empire; the ſovereign courts of Peking return him thanks, and what he has done for juſtice is eſteemed a ſingular favour.

It is owing to this good order which is obſerved at Peking, and that ſets an example to other places, that the empire enjoys ſuch a long peace and happy tranquillity: It may alſo be attributed to the favourable ſituation of China, which has no neighbours but little nations, that are half barbarians, and unable to undertake any thing againſt ſuch a vaſt kingdom, while its forces are well united under the authority of their ſovereign. The Mantcheoux, who conquered it, took advantage of the troubles of the ſtate, which was over-run with rebels and robbers, and were brought in by the faithful Chineſe, who deſired to revenge the death of the emperor.

Beſide the general juriſdiction that Peking has over the whole empire by its ſix ſovereign courts, it has alſo a particular diſtrict which contains twenty-ſix cities, ſix of which are of the ſecond order, and twenty of the third.

Of the POLICY *and* GOVERNMENT *of* CHINA.

AMONGST the ſeveral models and plans of government which the antients framed, we ſhall perhaps meet with none ſo perfect and exact as is that of the Chineſe monarchy. The antient lawgivers of this potent empire, formed it in their days very little different from what it is in ours. Other ſtates according to the common fate of the things of this world, are ſenſible of the weakneſs of infancy; are born miſhapen and imperfect; and like men they owe their perfection and maturity to time. China ſeems more exempted from the common laws of nature; and as though God himſelf had founded their empire, the plan of their government was not a whit leſs perfect in its cradle, than it is now after the experience and trial of four thouſand years.

During all which time the Chineſe had never ſo much as heard of the name of republic; and when lately, on the Hollanders' arrival, they heard of it, it ſeemed ſo ſtrange to them that they have ſcarcely yet done admiring at it. Nothing could make them underſtand how a ſtate could regularly be governed without a king, they looked upon a republic to be a monſter with many heads, formed by the ambition, headineſs, and corrupt inclination of men in times of public diſorder and confuſion.

As they bear an averſion to republican government, ſo are they yet more ſet againſt tyranny and oppreſſion; which they ſay proceeds not from the abſoluteneſs of the prince's power, for they cannot be too much their ſubjects' maſters; but from the prince's own

wildneſs, which neither the voice of nature, nor the laws of God can ever countenance. The Chineſe are of opinion that the obligation which is laid on their kings not to abuſe their power, is rather a means to confirm and eſtabliſh them, than to occaſion their ruin; and that this uſeful conſtraint which they themſelves lay on their paſſions does no more diminiſh their power or authority here on earth, than the like conſtraint derogates from the majeſty and power of the Almighty, who is not the leſs powerful becauſe he cannot do evil.

An unbounded authority which the laws give the emperor, and a neceſſity which the ſame laws lay upon him to uſe that authority with moderation and diſcretion, are the two props which have for ſo many ages ſupported this great fabric of the Chineſe monarchy. The firſt principle thereof that is inſtilled into the people, is to reſpect their prince with ſo high a veneration as almoſt to adore him. They ſtile him the ſon of heaven, and the only maſter of the world. His commands are indiſputable, his words carry no leſs authority with them than if they were oracles; in ſhort every thing that comes from him is ſacred. He is ſeldom ſeen, and never ſpoken to but on the knees. The grandees of the court, the princes of the blood, nay his own brothers bow to the ground, not only when he is preſent, but even before his throne; and there are ſet days every week or month, in which the nobility aſſemble, who meet in one of the courts in the palace, to acknowledge the authority of their prince by their moſt ſubmiſſive adorations, though he perhaps be not there in perſon.

When he is ill, eſpecially if dangerouſly, the palace is full of Mandarines of every order, who ſpend night and day, in a large court, in habits proper for

the occaſion, to expreſs their own grief, and to aſk of heaven their prince's cure. Rain, ſnow, cold, or any other inconveniences excuſe them not from the performance of this duty; and as long as the emperor is in pain, or in danger, any one that ſaw the people would think that they fear nothing but the loſs of him.

Beſides, intereſt is no ſmall occaſion of the great reſpect which is ſhown him by his ſubjects; for as ſoon as he is proclaimed emperor, the whole authority of the empire is in his hand, and the good or ill fortune of his ſubjects is owing wholly to him.

Firſt, All places in the empire are in his diſpoſal, he beſtows them on whom he thinks fit; and beſides, he is to be looked upon as the diſpoſer of them the more, becauſe none of them are ever ſold. Merit, that is honeſty, learning, long experience, and eſpecially a grave and ſober behaviour, is the only thing conſidered in the candidates, and no other conſiderations can lay any claim to favour. Neither is this all, that he hath the choice of all officers of ſtate; but if he diſlikes their management when choſen, he diſmiſſes or changes them without more ado. A peccadillo has heretofore been thought enough to render a Mandarine incapable of continuing in his place; and I am told that a governor of one of their cities was turned out, becauſe on a day of audience his cloaths were thought too gay to become the gravity of his office; the emperor thinking a perſon of that humour not fit to fill ſuch a place, or to act as a magiſtrate who repreſents his prince.

I myſelf ſaw at Peking an example of this ſovereign power, at which I was the more ſurpriſed becauſe it was brought about with ſo little diſturbance. It was diſcovered that three Colaos (who are Mandarines as

honourable for their places among the Chineſe, as our miniſters of ſtate are amongſt us) had taken money underhand for ſome ſervices done by them in the execution of their office. The emperor, who was informed of it, took away their ſalaries immediately, and ordered them without farther trouble to retire. What became of the two firſt, or how they were uſed, I cannot tell; but the other, who had a great while been a magiſtrate, and was as much eſteemed for his underſtanding as he was reſpected for his age, was condemned to look after one of the palace gates amongſt other common ſoldiers, in whoſe company he was liſted.

I ſaw him myſelf one day in this mean condition: he was upon duty as a common centinel; when I paſſed by him I bowed to him, as indeed every one elſe did; for the Chineſe ſtill reſpected in him the ſlender remains of that honour which he had juſt before poſſeſſed.

I muſt confeſs I ſoon left wondering at ſo ſevere a puniſhment inflicted on ſo great a man; when I ſaw after what manner even the princes of the blood themſelves were uſed. One of them was a mighty lover of ſports, eſpecially of cock-fighting (which is a uſual diverſion in the Eaſt, and the obſtinacy of theſe creatures, which armed with gavelocks, fight till they die with an incredible ſkill and courage, is very ſurpriſing.) The emperor did not not think it amiſs that this prince ſhould ſpend a few hours in ſuch ſort of diverſions. He knew that great men have ſpare time as well as others; and that it does not derogate from any man's character to throw away an hour or two ſometimes in thoſe diverſions which are more ſuitable to young people, and that it is not at all improper for men of underſtanding and gravity to condeſcend to mean and or-

dinary ſports, in order to give ſome relaxation and eaſe to their weary ſpirits. Nevertheleſs, he could not bear to ſee him ſpend his whole time in things ſo much below his quality, and ſo unbecoming his years; he therefore told him of it; but finding that his admonition did not work with him, the emperor reſolved to make an example of him, and did therefore declare that he had forfeited his title and honour of prince, he was beſides deprived of his retinue, his ſalary and his quality, until he ſhould by ſome great and extraordinary action make it appear to the whole kingdom that he was not unworthy of the blood from whence he ſprang.

The emperor went yet a ſtep farther, for perceiving that the number of the princes of the blood was very great, and that the ill conduct of many of them might in time bring their quality into contempt: he publiſhed an order that none ſhould hereafter bear that character without his expreſs leave, which he gave to none but thoſe who by their virtue, underſtanding, and diligence in their offices, did very well deſerve it.

Such adminiſtrations in Europe would cauſe heart-burnings and factions in the ſtates; but in China they are brought about without the leaſt diſturbance; theſe changes create no manner of trouble if they are done for the public good, and not from a perſonal hatred or violent paſſion; however if the emperor ſhould be ſo far tranſported as to act thus to ſatisfy his own paſſion, yet if his government be generally equitable and juſt, ſuch particular ill adminiſtrations raiſe no factions in his ſubjects againſt him.

You will have a plain proof of the abſoluteneſs of the emperor's power from a paſſage which happened in a late war with one of the kings of Tartary. The emperor ſent a mighty army under his brother's com-

mand, to puniſh the vanity and raſhneſs of that puny king, who had dared to make inroads into the countries of ſeveral of the allies of the empire. The Tartar, whoſe warlike troops ſought only an opportunity of ſignalizing themſelves, advanced to engage the imperial army, and ſet upon them with ſo much vigour, that at laſt, notwithſtanding he was ſo much inferior to them in number, he beat them from their ground, and forced them to retreat in diſorder.

The emperor's father-in-law, an old Tartar, well verſed in the trade of war, commanded the artillery, and played his part ſo well, that he was killed at the head of a few, yet brave ſoldiers, whom he encouraged as well by his example as by his words; but the general was accuſed for flying firſt, and drawing by his flight the reſt of the army after him. The emperor, who is himſelf a man of courage, and an admirer of glory, was leſs troubled at the loſs of the battle than he was at that of his brother's honour. He ſent for him immediately to court, to be tried before a council of the blood, whom he aſſembled in his palace.

The prince, who was on all other accounts a perſon of ſingular merit, ſurrendered himſelf with the ſame humility and ſubmiſſion, as he could have done had he been the meaneſt officer in the army, and without ſtaying till ſentence was pronounced he condemned himſelf, and owned that he deſerved death. "You "deſerve it (ſaid the emperor) but you ought to re- "cover your loſt honour, to ſeek your death in the "midſt of the enemy's troops, and not here amongſt "us in the midſt of Peking, where it can only increaſe "your diſgrace." At laſt the emperor was inclinable to pardon him; but the princes, who thought themſelves in ſome meaſure diſgraced by this action, ear-

neſtly begged of the emperor to uſe the utmoſt of his power to puniſh him: and his uncle, who aſſiſted at the council, treated him with ſo much ſcorn and contempt, that amongſt us ſuch uſage would afflict any gentleman ſo ſenſibly as to go near to break his heart.

The emperor, who has power over the lives of the princes of the blood, can certainly diſpoſe of his other ſubjects: the laws make him ſo far maſter of their lives, that neither viceroy, nor parliaments, nor any other ſovereign court throughout the whole empire can execute any criminal without expreſs order from court. They are arraigned and tried up and down in the ſeveral provinces, but the ſentence is always preſented to the emperor, who either confirms or rejects it as he pleaſes, moſt at end he agrees to it, but he very often cuts off part of the ſentence, and makes it leſs rigorous.

Secondly, although every one be perfect maſter of his eſtate, and enjoys his lands free from diſturbance and moleſtation: the emperor can nevertheleſs lay what taxes he thinks fit upon his ſubjects to ſupply the preſſing wants, and relieve the neceſſities of the ſtate. This power indeed he rarely makes uſe of, whether it be that the ſtanding revenue, and ordinary taxes are ſufficient to maintain a war abroad; or whether it be that in a civil-war they are unwilling to run the hazard of provoking their ſubjects too much by laying too great a load on them. They have likewiſe a cuſtom every year of exempting one or two provinces from bearing their proportion in the tax, eſpecially if any of them have ſuffered through the ſickneſs of the people, or if the lands through unſeaſonable weather have not yielded ſo good an increaſe as uſual.

It is true that the ſubſidies which the laws grant

are ſo conſiderable, that were the Chineſe leſs induſtrious, or their lands leſs fruitful, this empire, like the reſt of the Indian kingdoms, would be only a ſociety of poor and miſerable wretches. It is this prodigious income that makes the prince ſo powerful, and that enables him at an hour's warning to raiſe a potent and a numerous army to keep his people in obedience.

It is very difficult to reckon what the revenue of this empire amounts to; becauſe, beſide the money that is raiſed in ſpecie, vaſt ſums are paid in goods. After the beſt examination which I could get both from the officers and from their books, I believe the treaſury receives in money about twenty two thouſand crowns of China, which the Portugueſe call taels, each of which in our money comes to about ſix ſhillings. But the rice, corn, ſalt, ſilks, cloaths, and a hundred other commodities which they pay in, together with the cuſtoms and forfeited eſtates amount to more than fifty millions of Chineſe crowns. So that after having allowed for the goods received into the treaſury their value in ſilver, and having made the neareſt and moſt exact calculation poſſible, I find the ordinary revenues of the emperor to amount in our money to one and twenty millions ſix hundred thouſand pounds at leaſt.

Thirdly, The right of making peace and war is the emperor's, he may make treaties on what conditions he pleaſes, provided they be not ſuch as are diſhonourable to the kingdom. As for the judgments which he himſelf paſſes they are irrecoverable, and to have them put in execution he need only ſend them to his ſovereign courts or vice-roys, who dare not in the leaſt delay regiſtering and publiſhing them. When on the other hand the ſentences pronounced by their parlia-

ments or other magiſtrates, are no ways obligatoty till approved and confirmed by the emperor.

Fourthly, Another inſtance of his ſupreme authority is this, that he has the liberty of making choice of his ſucceſſor, which he may not only chuſe from the royal family, but from amongſt his other ſubjects. This antient right hath been heretofore put in practice with ſo much impartiality and wiſdom, as would be admirable even in a prince who to his other titles hath that of moſt chriſtian. For ſome of theſe emperors, finding none of their family, though numerous, able to ſupport the weight of a crown, chuſe for their ſucceſſors perſons mean as to their birth and fortunes, but eminent for their virtue, and admirable for their underſtandings; ſaying, that they acted thus not only from a deſire of their kingdom's good, but alſo out of reſpect to the honour and credit of their own children, for whom it would be more glorious to live privately, than to ſit upon a throne expoſed to the cenſure, and oftentimes to the curſes of all the people. "If (ſaid they) a lofty title could create merit in thoſe "who had it not before, we ſhould indeed injure our "children in excluding them from the crown. But "ſince it ſerves only to publiſh and ſpread their de-"fects more abroad, we think ourſelves obliged, by "the kindneſs and tenderneſs which we bear to them, "to keep them from that ſhame and diſgrace which a "crown would neceſſarily expoſe them to."

However, examples of this nature have been very ſeldom known, for the emperors for many ages have bounded their choice within the compaſs of their own families; yet they do not always chuſe the oldeſt. He who now reigns is a younger brother; and ſees his elder brother as dutiful and free from ambition as the meaneſt of his ſubjects. The great number of princes

of the blood is with us in Europe as great an occaſion of fears and jealouſies, but in China it is quite otherwiſe, for at the death of the laſt emperor of China, there were above ten thouſand princes up and down the ſeveral provinces, yet was there no confuſion or diſorder in the leaſt; which could certainly proceed from nothing but the exceſſive authority of this emperor, who finds as little trouble in China in governing a multitude of princes, as other princes do in governing the common people.

Furthermore, the emperor after he has made choice of, and publickly owned who ſhall be his ſucceſſor, may afterwards exclude him, and renew his choice; but not unleſs the ſovereign courts of Peking do in a manner give their conſent to it; for if he act thus without obſerving theſe methods, it would not only raiſe the people's tongues, but perhaps their hands againſt him.

Fifthly, The grave itſelf cannot put an end to his power over his ſubjects, which is exerciſed even over the dead, whom he either diſgraces or honours (as much as if they were alive) when he hath a mind either to reward or puniſh themſelves or their families. He makes ſome after their deceaſe dukes, others counts, and conferring upon them ſeveral other titles which our language knows no name for. He may canoniſe them as ſaints, or as they ſpeak, may make them naked ſpirits. Sometimes he builds them temples, and if their miniſtry hath been very beneficial, or their virtues very eminent, he commands the people to honour them as gods. Paganiſm hath for many ages authoriſed and countenanced this abuſe of religion; yet this reparation religion has from the empire of China for the forementioned injury, that ever ſince the foundation of this empire, the emperor has been always looked upon

as the chief prieſt and principal ſervant of religion; for there are ſome ceremonies, and public ſacrifices, which he alone is thought worthy to offer up to the great Creator of heaven.

Sixthly, There is another inſtance, which though of leſs importance than the preceeding, yet may ſerve as well as them to ſhew how unlimited the authority of this emperor is. It is thus the emperor hath power to change the figure and character of the letters, to aboliſh any characters already received, or to form any new one. He may likewiſe change the names of provinces, of cities, of families: he may likewiſe forbid the uſing of any expreſſion or manner of ſpeaking, he may forbid the uſe of ſome expreſſions which are generally received, and may bring into uſe and practiſe thoſe ways of ſpeaking which have been looked upon as obſolete and uncouth, and this either in common diſcourſe or in writing. So that cuſtom which exerciſes ſo unalterable an authority over the ſignification of words, that the Greek and Roman powers were too little to ſubdue it, and which for that reaſon hath by ſome been called a fantaſtical and an unjuſt tyrant, equally commanding both princes and common people; this cuſtom, I ſay, of which even in Europe we complain ſo much, is ſubmiſſive and humble in China, and is content to alter and give way when the emperor commands.

One would imagine that this unlimited power ſhould often occaſion very unfortunate events in the government, and indeed it ſometimes hath, as nothing in this world is without its alloy of inconvenience. Yet ſo many are the proviſions, and ſo wiſe the precautions which the laws have preſcribed to prevent them, that a prince muſt be wholly inſenſible of his own reputa-

tion, and even intereſt, as well as of the public good, who continues long in the abuſe of his authority.

For if he hath any regard for his reputation, there are three things which will prevail with him to govern by juſtice and not paſſion. Firſt, the old lawgivers have from the firſt foundation of the government made this a ſtanding maxim, that kings are properly the fathers of their people, and not maſters placed in the throne only to be ſerved by ſlaves. Wherefore it is that in all ages their emperor is called grand-father, and of all his titles of honour, there is none which he likes to be called by ſo well as this [Ta fou.] This idea of their prince is ſo deeply imprinted in the minds of his people, and of his Mandarines, that when they make any panegyrick in the praiſe of their emperor, it is upon the topic of his affection to his people. Their teachers and their philoſophers conſtantly ſet forth in their books that the ſtate is but a large family, and that he who knows how to govern the one is the beſt capable of ruling the other. So that if the prince neglects never ſo little the practice of this maxim, he may be a good warrior, an able politician, a learned prince, and yet meet with little or no eſteem from his people. They do not form their character of their prince from theſe or ſuch like qualities, his reputation encreaſes or diminiſhes with them, in proportion as he is or is not a father to them.

Secondly, Every Mandarine may tell the emperor of his faults, provided it be in ſuch a ſubmiſſive manner as is agreeable to that veneration and profound reſpect which is due to him; this is the manner they uſually take to bring it about. The Mandarine who perceives any thing in the emperor's management diſagreeable to their conſtitution or laws, draws up a requeſt, in which, after having ſet forth the reſpect which

he bears towards his imperial majeſty, he moſt humbly prays his prince that he will pleaſe to reflect upon the ancient laws and good example of the holy princes his predeceſſors: afterwards he takes notice wherein he apprehends that his prince has deviated from them.

This requeſt lies upon the table among many other petitions which are daily preſented, and which the emperor is obliged to read: if he does not hereupon change his conduct, he is put in mind of it again, as often as the Mandarine hath zeal and courage to do it, for they had need of a great deal of both who dare venture thus to expoſe themſelves to their prince's indignation.

A little before I arrived at Peking, one who had an office in that court, which is appointed for the inſpection into the mathematics, had the courage to adviſe the emperor in the aforeſaid manner, concerning the education of the prince his ſon, ſetting forth that inſtead of breeding him up to learning and knowledge, his tutors made it their whole care and endeavour to make him expert in the buſineſs of war, to ſhoot with the bow, and to manage his arms. Another let the emperor know that he went too often from his palace, and that contrary to the cuſtoms of the antient kings he made too long ſtays in Tartary. This prince, who was one of the moſt haughty, as well as the moſt politic governors that ever ſat in the throne, ſeemed to pay ſome deference and reſpect to their advice. Nevertheleſs, ſince theſe his journeys into Tartary contributed much to the preſerving his health, the princes of his houſhold begged of him to regard that more than the idle whimſies of particular men.

As for the mathematician who had troubled himſelf with what did not belong to him, the education of the

prince, he was turned out of his office, and the reſt of his fellow-officers, though they had no hand in the buſineſs, were deprived of a year's ſalary. This method hath been practiſed for a long time in China, and their hiſtories take notice that no means has been found ſo powerful as this to oblige their emperors, when they act amiſs, to return to their duty, although this means proves often dangerous to thoſe particular perſons who make uſe of it.

Thirdly, If their princes have any regard for their reputation, the manner in which their hiſtories are wrote, is alone ſufficient to keep them within bounds. A certain number of men who for their learning and impartiality are purpoſely choſen for this affair, remark with all the exactneſs poſſible not only all their prince's actions but alſo his words; each of theſe perſons by himſelf, and without communication with the others, as things fall out ſets them down into a looſe paper, and puts theſe papers through a chink into an office ſet apart for this purpoſe. In theſe papers both the emperor's virtues and faults are ſet down with the ſame liberty and impartiality. "Such a day (they ſay) the "prince's behaviour was unſeaſonable and intempe- "rate, he ſpoke after a manner which did not become "his dignity. The puniſhment which he inflicted on "ſuch an officer was rather the effect of his paſſion, "than the reſult of his juſtice. In ſuch an affair he "ſtopped the ſword of juſtice, and partially abrogat- "ed the ſentence paſſed by the magiſtrates." Or elſe, "He entered courageouſly into a war for the defence "of his people, and for the maintenance of the ho- "nour of his kingdom. At ſuch a time he made an "honorable peace. He gave ſuch and ſuch marks of "his love to his people. Notwithſtanding the com- "mendations given him by his flatterers, he was not

" puffed up, but behaved himſelf modeſtly, his words " were tempered with all the ſweetneſs and humility " poſſible; which made him more loved and admired " by his court than ever." And in this manner they ſet down every thing that occurs in his adminiſtration.

But that neither fear on the one ſide, nor hope on the other, may biaſs theſe men to a partiality in the account they give of their prince, this office is never opened during that prince's life, or while any of his family ſit in the throne. When the crown goes in another line, which often happens, all theſe looſe memoirs are gathered together, and after they have compared them, to come to the more certain knowledge of the truth, they from them compoſe the hiſtory of that emperor, to propoſe him as an example to poſterity, if he have acted wiſely, or to expoſe him to the common cenſure and odium of the people, if he have been negligent of his own duty and his people's good. When a prince loves honour and glory, and ſees that it is not in the power of flattery and impoſture to perſuade the people to give it him, he will then be circumſpect and cautious how he behaves himſelf during the whole reign.

Intereſt, which has a far greater command over ſome tempers than the love of reputation, is as great a motive to the emperor to be guided by the antient cuſtoms, and to adhere to the laws. They are ſo wholly made for his advantage, that he cannot violate them without doing ſome prejudice to his own authority; nor can he make new and unuſual laws, without expoſing his kingdom to the danger of change and confuſion. Not that the grandees of his court, or his parliaments, how zealouſly ſoever they may ſeem to aſſert their antient cuſtoms, are eaſily provoked to a revolt,

or to make uſe of their prince's government, as an occaſion to diminiſh his authority. Although there are ſome examples of this in hiſtory, yet they ſeldom occur, and whenever they do, it is under ſuch circumſtances as ſeem to go a great way toward their juſtification.

But ſuch is the temper of the Chineſe, that when their emperor is full of violence and paſſion, or very negligent of his charge, the ſame ſpirit of perverſeneſs poſſeſſes alſo his ſubjects. Every Mandarine thinks himſelf the ſovereign of his province or city, when he does not perceive it taken care of by a ſuperior power. The chief miniſters ſell places to thoſe who are unfit to fill them. The vice-roys become ſo many little tyrants. The governors obſerve no more the rules of juſtice. The people by theſe means oppreſſed and trampled under foot, and by conſequence miſerable, are eaſily ſtirred up to ſedition. Rogues multiply and commit inſolencies in companies; and in a country where the people are almoſt innumerable, numerous armies do in an inſtant get together, who wait nothing but an opportunity, under ſpecious pretences, to diſturb the public peace and quiet.

Such beginnings as theſe have occaſioned fatal conſequences, and have oftentimes put China under the command of new maſters. So that the beſt and ſureſt way for an emperor to eſtabliſh himſelf in his throne, is to give an exact regard and an entire obedience to thoſe laws, whoſe goodneſs have been confirmed by the experience of more than four thouſand years.

This is the ordinary form of government which the laws preſcribe. The emperor hath two ſovereign councils; the one is called the extraordinary council, and is compoſed of princes of the blood only; the other, called the council in ordinary, has beſides the

princes ſeveral miniſters of ſtate named Colaos admitted into it. Theſe are they who examine all the affairs of ſtate, and make their report to the emperor, from whom they have their final determination. Beſide theſe there are at Peking ſix ſovereign courts, whoſe authority extends over all the provinces of China, each of theſe courts have their different matters aſſigned to them, of which they are to take cogniſance.

But becauſe it is the emperor's intereſt to keep ſuch conſiderable bodies as theſe ſo far under, as that it may not lie in their power to weaken the emperor's authority, or to enterpriſe any thing againſt the ſtate; care is taken that though each of theſe ſix courts have their particular charges of which they are conſtituted ſole judges, yet no conſiderable thing can be brought to perfection and maturity without the joint help and mutual concurrence of all theſe courts; I explain myſelf by the inſtance of war: the number of the troops, the quality of their officers, the march of the armies, are provided for by the fourth court, but the money to pay them muſt be had from the ſecond. So that ſcarce any one thing of conſequence to the ſtate can be promoted without the inſpection of many, and oft-times of all the Mandarines.

The ſecond means uſed by the emperor, for this purpoſe, is to place an officer in each of theſe courts, who has an eye to all their proceedings. He is not, it is true, of the conncil, yet he is preſent at all their aſſemblies, and informed of all their proceedings: we may call this officer an inſpector. He either privately advertiſes the court, or elſe openly accuſes the Mandarines of the faults which they commit in their private capacities as well as thoſe which they commit in the execution of their office. He obſerves their actions, their behaviour, and even their words, ſo that

nothing eſcapes his notice. I am told that he who once undertakes this employ can never quit it for any other, that ſo the hopes of a better preferment may never tempt him to be partial to any one, nor the fear of loſing his place frighten him from accuſing thoſe who miſbehave themſelves. Of theſe officers whom they call Colaos even the princes of the blood ſtand in awe; and I remember that one of the greateſt of the nobility having built a houſe ſomewhat higher than the cuſtom of China ſuffers, did of himſelf pull it down in a few days, when he had heard that one of theſe inſpectors talked of accuſing him.

As for the provinces they are under the immediate inſpection of two ſorts of vice-roys. One ſort has the government of one province only. Thus there is one vice-roy at Peking, at Canton, or at Nanking, or in any other town but a little diſtant from the chief city of the province. Beſides this, theſe provinces are under the government of other vice-roys, who are called Tſounto, and have under their juriſdiction two, or three, nay ſometimes four provinces. There is no prince in Europe whoſe dominions are of ſo large extent as is the juriſdiction of theſe general officers; yet how great ſoever their authority may ſeem to be, they do in no wiſe diminiſh that of the particular vice-roys; and each of theſe two vice-roys have their particular rights ſo well ſettled and adjuſted, that they never claſh or contend with each other in their adminiſtrations.

Theſe have all of them in their ſeveral lordſhips many courts, of the ſame nature with thoſe at Peking already deſcribed, but are ſubordinate to them, ſo that from theſe they appeal to them: there are beſide theſe ſeveral other inferior offices for the preparing buſineſs, or for finiſhing it according to the extent of their com-

miſſions. There are three ſorts of towns, each of which have their particular governor, and a great number of Mandarines who adminiſter juſtice; among which cities there is this difference, that thoſe of the third ſort or rank are ſubordinate to thoſe of the ſecond, as thoſe of the ſecond are to them of the firſt; theſe of the firſt rank are ſubject to the juriſdiction of the general officers of the capital cities, according as the nature of things require, and all the judges, be their quality what it will in the civil government, have their dependance on the vice-roy, in whom reſides the imperial authority. He from time to time convenes the principal Mandarines of his province, to take cogniſance of the good or bad qualities of the governors, lieutenants, and even inferior officers: he ſends private diſpatches to court to inform the emperor who miſbehave themſelves, who are either therefore deprived of their offices, or elſe cited to appear and offer what they have to ſay in their juſtification.

On the other hand the vice-roy's power is counterpoiſed by that of the great Mandarines who are about him, and who may accuſe him when they are ſatisfied that it is neceſſary for the public good. But that which principally keeps him upon his guard is that the people, when evil intreated or oppreſſed by him, may petition the emperor in perſon for his removal, and that another may be ordered them. The leaſt inſurrection or diſturbance is laid at his door, which if it continues three days he muſt anſwer for it at his peril. It is his fault, ſays the laws, if diſturbances ſpring up in his family, that is, in the province over which he has the charge. He ought to regulate the conduct of the Mandarines under him, that ſo the people may not ſuffer by their ill management. When people like

their maſters they do not deſire to change them; and when the yoak is eaſy it is a pleaſure to bear it.

But becauſe private perſons cannot eaſily come at the court, and becauſe the juſt complaints of his people cannot always reach the ears of their prince, (eſpecially in China where the governors eaſily corrupt with bribes the general officers, and they the ſupreme courts;) the emperor diſperſes up and down ſecret ſpies, perſons of known wiſdom and reputation; theſe in every province by their cunning management, inform themſelves from the countrymen, tradeſmen or others, after what manner the Mandarines behave themſeves in the execution of their offices. When from their private but certain informations, or rather when by the public voice, which ſeldom impoſes on us, they are acquainted with any diſorder. Then they publicly own their commiſſion from the emperor; they take up thoſe criminal Mandarines, and manage the cauſe againſt them. This heretofore kept all the judges to their duty; but ſince the Tartars have been maſters of China, theſe officers have been laid aſide; in as much as ſome of them abuſed their commiſſion, enriched themſelves by taking money of the guilty to conceal their faults, and of the innocent, whom they threatened to accuſe as criminal. Nevertheleſs, that ſo uſeful a means of keeping the magiſtrates to their duty may not be wholly loſt, the emperor himſelf, who has a tender love for his ſubjects, hath thought it his duty to viſit in perſon each province, and to hear himſelf the complaints of his people; which he performs with ſuch a diligence as makes him the terror of his Mandarines, and the delight of his people. Amongſt the great variety of accidents which have happened to him during thoſe his progreſſes, they report that being once ſeparated from his ar-

tendants, he ſaw an old man weeping bitterly, of whom he enquired what was the occaſion of his tears. Sir, ſaid the old man, who did not know to whom he ſpoke, I have but one ſon, who was the comfort of my life, and on whom lay the whole care of my family, a Mandarine of Tartary has deprived me of him; which hath made me helpleſs at preſent, and will make me ſo as long as I live; for how can I, who am ſo poor and friendleſs, oblige ſo great a man as he to make me reſtitution? That is not ſo difficult as you imagine, ſaid the emperor; get up behind me and direct me to his houſe who has done you this wrong. The good man complied without any ceremony, and in two hours' time they both got to the Mandarine's houſe, who little expected ſo extraordinary a viſit. In the interim the guards, and a great company of lords, after a great deal of ſearch made came thither, ſome of which attended without, others entered with the emperor, not knowing what the buſineſs was which brought him there. Where the emperor having convicted the Mandarine of the violence of which he was accuſed, condemned him on the ſpot to death; afterward turning round to the afflicted father who had loſt his ſon: To make you a good recompence for your loſs, ſays he, after a grave and ſerious manner, I give you the office of the criminal who is juſt now dead; but take care to execute it with equity, and let his puniſhment, as well as his crime, prove for your advantage, for fear leſt you in your turn are made an example to others.

They have ſtill a farther means to oblige the viceroys and other governors to a ſtrict care of their charge, which expedient I do not believe any government or kingdom, though never ſo ſevere, did ever make uſe of. It is this, every governor is obliged from time to

time with all humility and ſincerity to own and acknowledge the ſecret or public faults committed by himſelf in his adminiſtration, and to ſend the account in writing up to court. This is a more troubleſome buſineſs to comply with than one readily imagines, for on one ſide it is an uneaſy thing to accuſe ourſelves of thoſe things which we know will be puniſhed by the emperor, though mildly. On the other ſide it is more dangerous to diſſemble them; for if by chance they are accuſed of them in the inſpector's advertiſement, the leaſt fault which the Mandarine ſhall have concealed will be big enough to turn him out of his miniſtry. So that the beſt way is to make a ſincere confeſſion of one's faults, and to purchaſe a pardon for them by money, which in China has the virtue of blotting out all crimes, which remedy notwithſtanding is no ſmall puniſhment for a Chineſe; the fear of ſuch a puniſhment makes him oft-times exceeding circumſpect and careful, and ſometimes even virtuous againſt his own inclinations.

After theſe proviſions whieh the laws make, as I have ſaid, they give the following directions how to proceed in the buſineſs of puniſhing criminals. There is no need of having a warrant to carry them before the magiſtrate, nor that the magiſtrate ſhould ſit in a court of juſtice to hear the accuſation and plea of the criminal. Such formalities as theſe are not inſiſted on there. Wherever the magiſtrate ſees a fault, there he has power to puniſh it on the ſpot, be it in the ſtreet, in the highway or in a private houſe, it is all one; he may take up a gameſter, a rook, or a debauchee, and without any more formalities he orders one of his attendants to give him twenty or thirty ſtripes: after which, as though nothing extraordinary had happened he goes on his journey without any concernment. Notwith-

ſtanding this puniſhment the perſon damaged may accuſe the ſame criminal again in a ſuperior court, where he is tried, the reſult of which is uſually a further puniſhment.

Farther, the plaintiff may in common caſes bring his action in any higher magiſtrate's court, even before it has been pleaded in an inferior court. I mean, an inhabitant of a town of the third rank may forthwith apply himſelf to the governor of the capital city of the province, or even to the vice-roy, without having it examined before the governor of his own town; and when it once comes before a ſuperior judge, the inferior ones may not take cogniſance of it, unleſs it be deputed to them by thoſe ſuperior judges, as it often is. When the cauſe is of great conſequence, there lies an appeal from the vice-roy to one of the ſupreme courts at Peking, according to the nature of the affair, where the cauſe is examined in one of the under offices, who make their report to the preſident of the ſupreme office, who gives ſentence after he has adviſed with his aſſiſtants, and communicated his opinion to the Caloas who carry it to the emperor. Sometimes the emperor deſires better information, ſometimes gives ſentence on the ſpot, and in his name the ſupreme court makes a brief of the ſentence, and ſends it to the vice-roys for them to put it in execution. A ſentence pronounced in this manner is irrevocable, they call it the holy commandment; that is to ſay, the commandment which is without defect or partiality.

You will think it doubtleſs an inconceivable thing, that a prince ſhould have time to examine himſelf the affairs of ſo vaſt an empire as is that of China. But beſides that wars and foreign negotiations never ſpend his time, which in Europe is almoſt the ſole buſineſs

of the councils, beſides this, I ſay, their affairs are ſo well digeſted and ordered, that he can with half an eye ſee to which party he ought to incline in his ſentence, and this becauſe their laws are ſo plain that they leave no room for intricacy or diſpute. So that two hours a day is time enough for that prince to govern himſelf an empire of that extent, that were there other laws might find employment for thirty kings. So true is it that the laws of China, are wiſe, plain, well underſtood, and exactly adequate to the particular genius and temper of that nation.

To give a general notion of this, I ſhall think it ſufficient to remark to you three things, which are exceeding conducive to the public peace, and are as it were the very ſoul of the government. The firſt is the moral principles which are inſtilled into the people. The ſecond is the political rules which are ſet up in every thing. The third is the maxims of good policy which are, or ought to be every where obſerved.

The firſt moral principle reſpects private families, and injoins children ſuch a love, obedience, and reſpect for their parents, that neither the ſeverity of their treatment, the impertinency of their old age, or the meanneſs of their rank, when the children have met with preferment, can ever efface. One cannot imagine to what a degree of perfection this firſt principle of nature is improved. There is no ſubmiſſion, no point of obedience which the parents cannot command, or which the children can refuſe. Theſe children are obliged to comfort them when alive, and continually to bewail them when dead. They proſtrate themſelves a thouſand times before their dead bodies, offer them proviſions, as though they were yet alive, to ſignify that all their goods belong to them, and that from the

bottom of their heart they wiſh them in a capacity to enjoy them. They bury them with a pomp and expence which to us would ſeem extravagant, they pay conſtantly at their tombs a tribute of tears, which ceremonies they often perform even to their pictures, which they keep in their houſes with all imaginable care, which they honour with offerings, and with as due reſpect as they would their parents were they yet alive. Their kings themſelves are not excuſed this piece of duty, and the preſent emperor has been obſervant of it, not only to his predeceſſors of his own family, but even to thoſe who were not. For one day when in hunting he perceived a far off the magnificent monument which his father had erected for Tcoumtchin, the laſt Chineſe emperor, who loſt his life and crown in a rebellion, he ran to the place, and fell on his knees before the tomb, and even wept, and in a great concern for his misfortune: "O prince! (ſays "he) O emperor, worthy of a better fate! you know "that your deſtruction is no ways owing to us; your "death lies not at our door, your ſubjects brought it "upon you. It was them that betrayed you. It is "upon them, and not on my anceſtors, that heaven "muſt ſend down vengeance for this act." Afterward he ordered flambeaus to be lighted, and incenſe to be offered. During all which time he fixed his countenance on the ground, and aroſe not till all theſe ceremonies were over.

The ordinary term of mourning is three years, during which time the mourner can exerciſe no public office. So that a Mandarine is obliged to forſake his employ, and a miniſter of ſtate his office, to ſpend all that time in grief. If a father be honoured after his death as a god, to be ſure he is obeyed in his family like a prince, over whom he exerciſes a deſpotic pow-

er; as abſolute maſter not only of his eſtate which he diſtributes to whom he pleaſes, but alſo of his concubines and children, of whom he diſpoſes with that liberty and power that he may ſell them to ſtrangers when their behaviour diſpleaſes him. If a father accuſes his ſon of any crime before a Mandarine, there needs no proof of it; it is ſuppoſed to be true that the ſon is in the fault if the father be diſpleaſed. This paternal power is of that extent, that there is no father but may take his ſon's life away, if he will ſtick to his accuſation. When we ſeemed amazed at this procedure, we were anſwered: Who underſtands the merit of the ſon better than the father, who has brought him up, educated him, and ſuch a long time obſerved all his actions? And again, can any perſon have a greater love, or a more ſincere affection for him? If therefore he who knows his caſe exactly, and loves him tenderly, condemns him, how can we pronounce him guiltleſs and innocent? And when we objected that ſome perſons have an inbred diſlike of others, and that fathers who were men, as well as fathers, were capable of ſuch antipathies againſt ſome of their children; they anſwered, that men were not more unnatural than ſavage beaſts, the cruelleſt of which never deſtroyed their young ones for a frolic; but ſuppoſing there be ſuch monſters among men, their children by their modeſty and ſweetneſs of temper muſt tame and ſoften them. But after all, ſay they, the love of their children is ſo deeply imprinted in the hearts of parents, that antipathy, or diſlike, unleſs provoked and inflamed by the undutiful ſtubbornneſs and diſorderly behaviour of their children, can never eraſe.

If it ſhould happen that a ſon ſhould be ſo inſolent as to mock his parents, or arrive to that height of fury and madneſs as to lay violent hands on them; it is the

whole empire's concern, and the province where this horrible violence is committed is alarmed. The emperor himſelf judges the criminal. All the Mandarines near the place are turned out, eſpecially thoſe of that town, who have been ſo negligent in their inſtructions. The neighbours are all reprimanded for neglecting, by former puniſhments, to ſtop the iniquity of this criminal before it came to this height, for they ſuppoſe that ſuch a diabolical temper as this muſt needs have ſhewed itſelf on other occaſions, ſince it is hardly poſſible to attain to ſuch a pitch of iniquity at once. As for the criminal there is no puniſhment which they think too ſevere. They cut him in a thouſand pieces, burn him, deſtroy his houſe to the ground, and even thoſe houſes which ſtand near it, and ſet up monuments and memorials of this ſo horrible an inſolence.

Even the emperors themſelves cannot reject the authority of their parents without running the riſk of ſuffering for it; and hiſtory tells us a ſtory which will always make the affection which the Chineſe have to this duty appear amiable. One of the emperors had a mother who managed a private intrigue with one of the lords of the court; the notice which was publicly taken of it, obliged the emperor to ſhew his reſentment of it, both for his own honour and that of the empire: ſo that he baniſhed her into a far diſtant province; and becauſe he knew that this action would not be very acceptable to his princes and Mandarines, he forbad them all, under pain of death, giving him advice therein. They were all ſilent for ſome time, hoping that of himſelf he would condemn his own conduct in that affair; but ſeeing that he did not, they reſolved to appear in it, rather than ſuffer ſo pernicious a precedent.

The firſt who had the courage to put up a requeſt

to the emperor in this matter was put to death on the ſpot. His death put not a ſtop to the Mandarines' proceedings; for a day or two after another made his appearance, and to ſhew all the world that he was willing to ſacrifice his life for the public, he ordered his hearſe to ſtand at the palace gate. The emperor minded not this generous action, but was the rather more provoked at it. He not only ſentenced him to death, but to terrify all others from following his example, he ordered him to be put to the torture. One would not think it prudence to hold out longer. The Chineſe were of another mind, for they reſolved to fall one after another rather than baſely to paſs over in ſilence ſo baſe an action.

There was therefore a third who devoted himſelf. He, like the ſecond, ordered his coffin to be ſet at the palace gate, and proteſted to the emperor that he was not able any longer to ſee him ſtill guilty of his crime. "What ſhall we loſe by our death (ſays he) nothing "but the ſight of a prince, upon whom we cannot "look without amazement and horror. Since you will "not hear us, we will go and ſeek out yours and the "empreſs your mother's anceſtors. They will hear our "complaints, and perhaps in the dark and ſilence of "the night you will hear ours and their ghoſts reproach "you with your injuſtice."

The emperor being more enraged than ever at this inſolence, as he called it, of his ſubjects, inflicted on this laſt the ſevereſt torments he could deviſe. Many others, encouraged by theſe examples, expoſed themſelves to torment, and did in effect die the martyrs of filial duty, which they ſtood up for with the laſt drop of their blood. At laſt this heroic conſtancy wearied out the emperor's cruelty; and whether he was afraid of more dangerous conſequences, or was himſelf con-

vinced of his own fault, he repented, as he was the father of his people, that he had ſo unworthily put to death his children; and as a ſon of the empreſs he was troubled that he had ſo long miſuſed his mother. He recalled her therefore, reſtored her to her former dignity, and after that the more he honoured her, the more was he himſelf honoured by his ſubjects.

The ſecond moral principle which obtains among them, is to honour their Mandarines as they would the emperor himſelf, whoſe perſon the Mandarines repreſent. To maintain this credit the Mandarines never appear in public without a retinue, and face of grandeur that commands reſpect. They are always carried in a magnificent chair open, before them go all the officers of their courts, and round them are carried all the marks and badges of their dignity. The people, wherever they come, open to the right and left to let them paſs through. When they adminiſter juſtice in their palaces, no body ſpeaks to them but on their knees, be they of what quality they will, and ſince they can at any time command any perſons to be whipped, no one comes near them without trembling.

Heretofore when any Mandarine took a journey, all the inhabitants of the towns through which he paſſed ran in a crowd to meet him, and proffer their ſervices, conducting him with all ſolemnity through their territory: now when he leaves his office which he has adminiſtered to the ſatisfaction of all men, they give him ſuch marks of honour, as would engage the moſt ſtupid to love virtue and juſtice. When he is taking his leave in order to lay down his office, almoſt all the inhabitants go in the highways, and place themſelves ſome here, ſome there for almoſt fourteen or fifteen miles together. So that every where in the road one ſees tables handſomely painted, with ſatin table-

cloths, covered with ſweet-meats, tea and other liquors.

Every one almoſt conſtrains him to ſtay, to ſit down and eat or drink ſomething. When he leaves one another ſtops him, and thus he ſpends the whole day among the applauſes and acclamations of his people. And, which is an odd thing, every one deſires to have ſomething which comes from off him. Some take his boots, others his cap, ſome his great coat; but they who take any thing, give him another of the ſame ſort, and before he is quit of this multitude, it ſometimes happens that he has had thirty different pairs of boots on.

Then he hears himſelf called publick benefactor, the preſerver and father of his people. They bewail the loſs of him with wet eyes; and a Mandarine muſt be very inſenſible indeed, if he does not in his turn ſhed a tear or two, when he ſees ſuch tender marks of affection. For the inhabitants are not obliged to ſhew him this reſpect, and when they do not like the adminiſtration of a governour, they ſhew themſelves as indifferent at his departure, as they do affectionate and ſorry at the loſs of a good one.

The extraordinary reſpect which children pay to their parents, and people to their governours, is the greateſt means of preſerving quietneſs in their families, and peace in their towns; I am perſuaded that all the good order, in which we ſee ſo mighty a people, flows from theſe two ſprings.

The third principle of morality eſtabliſhed among them is this, that it is very neceſſary that all people ſhould obſerve towards each other the ſtricteſt rules of modeſty and civility, that they ſhould behave themſelves ſo obligingly and complaiſantly, that all their actions may have a mixture of ſweetneſs and courteſy

in them. This, ſay they, is that which makes the diſtinction between man and beaſt, or between the Chineſe and other men: they pretend alſo that the diſturbance of ſeveral kingdoms is owing to the rough and unpoliſhed temper of their ſubjects. For thoſe tempers which fly out into rudeneſs and paſſion, perpetually embroiled in quarrels, which uſe neither reſpect nor complaiſance toward any, are fitted to be incendiaries and diſturbers of the publick peace. On the contrary, people who honour and reſpect each other, who can ſuffer an injury, and diſſemble or ſtifle it; who religiouſly obſerve that difference which either age, quality, or merit have made; a people of this ſtamp are naturally lovers of order, and when they do amiſs it is not without violence to their own inclinations.

The Chineſe are ſo far from neglecting the practice of this maxim, that in ſeveral inſtances they carry it on too far. No ſort of men are excuſed from it; tradeſmen, ſervants, nay even countrymen have their ways of expreſſing kindneſs and civility to one another; I have often been amazed to ſee footmen take their leave of each other on their knees, and farmers in their entertainments uſe more compliments and ceremonies than we do at our publick treats. Even the ſeamen, who from their manner of living, and from the air they breathe, draw in naturally roughneſs, do yet bear to each other a love like that of brothers, and pay that deference to one another, that one would think them united by the ſtraiteſt bands of friendſhip.

The ſtate, which has always, in policy, accounted this as moſt conducive to the quiet of the empire, has appointed forms of ſalutation, of viſiting, of making entertainments, and of writing letters. The uſual way of ſalutation is to lay your hands croſs your breaſt, and bow your head a little. Where you would ſtill ſhow a

greater reſpect, you muſt join your hands together, and carry them almoſt to the ground, bowing your whole body; if you paſs by a perſon of eminent quality, or receive ſuch a one into your houſe, you muſt bend one knee, and remain in that poſture till he whom you thus ſalute takes you up, which he always does immediately. But when a Mandarine appears in publick, it would be a criminal ſaucineſs to ſalute him in any ſort of faſhion, unleſs you have occaſion to ſpeak to him: you muſt ſtep aſide a little, and holding your eyes on the ground, and your arms croſs your ſides, ſtay till he be gone paſt you.

Although very familiar acquaintance make viſits without any ceremony, yet for thoſe friends who are not ſo, cuſtom has preſcribed a ſet form of viſiting. The viſitor ſends his ſervant before with a piece of red paper, on which is wrote his own name, and a great many marks of reſpect to the perſon he viſits, according as his dignity or quality is. When this meſſage is received, the viſitor comes in, and meets with a reception anſwerable to his merit. The perſon viſited ſometimes ſtays for the viſitor in the hall, without going out to meet him, or if he be of a much ſuperior quality without riſing from his ſeat: ſometimes he meets the viſitor at his door; ſometimes he goes out into the court-yard, and ſometimes even into the ſtreet to bring him in. When they come into view, they both run and make a low bow. They ſay but little, their compliments are in form, one knows what he muſt ſay, and the other how he muſt anſwer; they never beat their brains, like us, to find out new compliments, and fine phraſes. At every gate they make a halt, where the ceremonies begin afreſh, and the bows are renewed to make each go firſt; they uſe but two ways of ſpeaking on this occaſion, which are Tſin; that is I pray

"be pleaſed to enter," and Poukan, "it muſt not be." Each of them repeats his word four or five times, and then the ſtranger ſuffers himſelf to be perſuaded, and goes on to the next door, where the ſame thing begins anew.

When they come to the room where they are to ſtay, they ſtand near the door in a row, and every one bows almoſt to the ground; then follow the ceremonies of kneeling, and going on this or that ſide to give the right hand, then the chairs are ſaluted (for they have their compliments paid them as well as the men; they rub them to take all duſt away, and bow in a reſpective manner to them) then follow the contentions about the firſt place; yet all this makes no confuſion. Uſe has made it natural to the Chineſe, they know before what themſelves, and what others are to do, every one ſtays till the others have done in their order what is expected, ſo that there happens no confuſion or diſturbance.

It muſt be owned that this is a great piece of fatigue, and after ſo many motions and different poſtures in which they ſpend a quarter of an hour before they are to ſit down, it muſt be owned they have need enough of reſt. The chairs are ſet ſo that every body ſits oppoſite to one another; when you are ſate, you muſt ſit ſtraight, not lean back, your eyes muſt look downward, your hands muſt be ſtretched on your knees, your feet even, not acroſs, with a grave and compoſed behaviour, not to be over forward to ſpeak. The Chineſe think that a viſit conſiſts not in mutual converſe ſo much as in outward compliment and ceremony, and in China the viſitor may truly and properly ſay he comes to pay his reſpects, for oft-times there are more honours paid than words ſpoken.

A miſſionary did aver to me that a Mandarine made

him a viſit, in which he ſpoke never a word to him. This is always certain that they never overheat themſelves with diſcourſing, for one may generally ſay of them that they are ſtatues or figures placed in a theatre for ornament. They have ſo little of diſcourſe and ſo much of gravity.

Their ſpeech is mighty ſubmiſſive and humble, you will never hear them ſay, for example, "I am obliged "to you for the favour you have done me," but thus, "The favour which my lord, which my inſtructer has "granted to me, who am little in his eyes; or who am "his diſciple, has extremely obliged me." Again, they do not ſay, "I make bold to preſent you with a few "curioſities of my country; but, the ſervant takes the "liberty to offer to his lord a few curioſities which "came from the mean and vile country. Again, not "whatſoever comes from your kingdom or province is "well worked; but whatſoever comes from the pre-"cious kingdom, the noble province of the lord is "extraordinary fine, and exceeding well wrought." In like manner in all other caſes, they never ſay I or you in the firſt or ſecond perſon; "but me your ſer-"vant, me your diſciple, me your ſubject." And inſtead of ſaying you, they ſay "the doctor ſaid, the lord "did, the emperor appointed." It would be a great piece of clowniſhneſs to ſay otherwiſe, unleſs to your ſervants.

During the viſit the tea goes round two or three times, where you muſt uſe a ceremony when you take the diſh, when you carry it to your mouth, or when you return it to the ſervant. When you depart it is with the ſame ceremonies with which you came in, and you conclude the comedy with the ſame expence you began it. Strangers are very uncouth at playing their parts herein, and make great blunders. The

reaſonable part of the Chineſe ſmile at them and excuſe them; others take exceptions at it, and deſire them to learn and practice before they venture in publick. For this reaſon they allow ambaſſadors forty days to prepare for their audience of the emperor; and for fear they ſhould miſs any ceremony, they ſend them, during the time allowed, maſters of the ceremonies, who teach them, and make them practice.

Their feaſts are ceremonious even beyond what you can imagine, you would think they are not invited to eat, but to make grimaces. Not a mouthful of meat is eat, or a drop of wine drank but it coſts an hundred faces. They have, like our concerts of muſick, an officer who beats time, that the gueſts may all together in concord take their meat on their plates, and put it into their mouths, and lift up their little inſtruments of wood, which ſerve inſtead of a fork, or put them again in their places in order. Every gueſt has a peculiar table, without table-cloath, napkin, knife or ſpoon; for every thing is ready cut to their hands, and they never touch any thing but with two little wooden inſtruments tipped with ſilver, which the Chineſe handle very dexterouſly, and which ſerve them for an univerſal inſtrument.

They begin their feaſts with drinking wine, which is given to every gueſt at one and the ſame time in a ſmall cup of China or ſilver, which cup all the gueſts take hold of with both hands: every one lifts his veſſel as high as his head, preſenting their ſervice thereby to one another without ſpeaking, and inviting each other to drink firſt. It is enough if you hold the cup to your mouth only without drinking during the time while the reſt drink; for if the outward ceremonies are obſerved and kept, it is all one to them whether you drink or not.

After the firſt cup, they ſet upon every table a great veſſel of haſhed meat, or ragoo. Then every one obſerves the motions of the maſter of the feaſt, who directs the actions of his gueſts. According as he gives the ſign, they take their two little inſtruments, brandiſh them in the air, and as it were preſent them, and after exerciſing them after twenty faſhions which I cannot expreſs, they ſtrike them into the diſh, from whence they cleverly bring up a piece of meat, which muſt be eat neither too haſtily nor to ſlowly, ſince it would be a rudeneſs either to eat before others or to make them ſtay for you. Then again they exerciſe their little inſtruments, which at length they place on the table in that poſture wherein they were at the firſt. In all this you muſt obſerve time, that all may begin and end at once.

A little after comes the wine again, which is drank with all the ceremonies aforeſaid. Then comes a ſecond meſs, which they dip into as into the firſt, and thus the feaſt is continued until the end, drinking between every mouthful, till there have been twenty or four and twenty different plates of meat at every table, which makes them drink off as many cups of wine; but we muſt obſerve that, beſides that I have ſaid that they drink as much or as little as they will at a time, their wine cups are very little, and their wine is ſmall.

When all the diſhes are ſerved, which are done with all imaginable order, no more wine is brought, and the gueſts may be a little more free with their meat, taking indifferently out of any of theſe diſhes before them, which yet muſt be done when the reſt of the gueſts take out of ſome of their diſhes, for uniformity and order is always ſacred. At this time they bring rice and bread, for as yet nothing but meat has been brought; they bring likewiſe fine broths made of fleſh or fiſh, in

which the gueſts, if they think fit, may mingle their rice.

They ſit at table ſerious, grave, and ſilent, for three or four hours together. When the maſter of the houſe ſees they have all done eating, he gives the ſign to riſe, and they go aſide for a quarter of an hour into the hall or garden to entertain and divert themſelves. Then they come again to table, which they find ſet out with all ſorts of ſweetmeats, and dried fruits, which they keep to eat with their tea.

Theſe cuſtoms ſo ſtrictly enjoined, and ſo extremely troubleſome, which muſt be performed from one end to the other of the feaſt, keeps all the gueſts from eating, who do not find themſelves hungry till they ariſe from the table. Then they have a great mind to go and dine at home; but a company of ſtrollers come and play over a comedy, which is ſo tedious that it wearies one as much as that before at the table did. Nor is tedioufneſs the only fault, for they are commonly very dull and very noiſy, no rules are obſerved, ſometimes they ſing, ſometimes bawl, and ſometimes howl, for the Chineſe have little ſkill in making declamations. Yet you muſt not laugh at this folly, but all the while admire at the politeneſs of China, at its ceremonies, inſtituted, as they ſay, by the diſcretion of the antients, and ſtill kept up by the wiſdom of the moderns.

The letters which are wrote from one to another, are as remarkable for their civilities and ceremonies, which are as many and as myſterious as the others. They do not write in the ſame manner as they ſpeak; the bigneſs of the characters, the diſtance between the lines, the innumerable titles of honour given to the ſeveral qualities of perſons, the ſhape of the paper, the number of red, white or blue covers for the letter, according to the perſon's condition, and an hundred other

formalities puzzle ſometimes the brain of the moſt underſtanding men amongſt them, for there is ſcarce any one who is ſecretary enough to write and ſend one of their letters as it ought to be.

There are a thouſand other rules practiſed by the better ſort in ordinary converſation, which you muſt obſerve, unleſs you would be accounted a clown; and though in a thouſand inſtances theſe things ſavour more of a ridiculous affectation than of real politeneſs, no one can deny nevertheleſs but that theſe cuſtoms, which people obſerve ſo exactly, do inſpire into them a ſweetneſs of temper, and a love of order. Theſe three moral principles, that is, the reſpect which children pay their parents, the veneration which all pay the emperor and his officers, and the mutual humility and courteſy of all people, work their effect the better, becauſe ſupported by a wiſe and well underſtood policy. The principle maxims of which are, as follow.

The firſt is, never to give any one an office in his own province, and that for two reaſons; becauſe, firſt, a Mandarine of ordinary parentage is uſually deſpiſed by thoſe who know his family. Secondly, becauſe being brought into favour and repute, by the great number of his kindred and friends, he might be enabled either to make, or at leaſt to ſupport a rebellion, or at leaſt it would be very difficult for him to execute juſtice with an univerſal impartiality.

The ſecond maxim, is to retain at court the children of the Mandarines employed in the moſt conſiderable offices in the province, under pretence indeed of educating them well, but in reality keeping them as hoſtages, leſt their fathers ſhould fall from that duty which they owe the emperor.

The third maxim, is that when one goes to law, ſuch a commiſſary is made uſe of as the emperor pleaſ-

es to name, unleſs the office or quality of the criminal gives him the liberty to refuſe him. If the emperor diſlikes the firſt ſentence, he may commiſſion new judges to re-examine it until the ſentence be agreeable to his mind. For otherwiſe it would be in the power of money, or of artifice to ſave a man whoſe life would be noxious to the good of the ſtate. On the other ſide, ſay they, we need not fear the prince's paſſion, who if he have a mind to take off a good man may find ways enough to do it without going ſo openly about it. But it is but fitting that there ſhould be a means efficacious enough to rid the empire of an ill man.

The fourth maxim of policy is never to ſell any place, but to beſtow it always upon merit; that is to thoſe of good life, and who by a diligent ſtudy have acquainted themſelves with the laws and cuſtoms of their country. To this end informations are exhibited of the life and manners of the candidate, eſpecially when a Mandarine is removed from an inferior to a ſuperior office; as for their underſtanding the laws, they undergo ſo many examinations and trials of it, that it is impoſſible for an ignoramus to be thought underſtanding, ſo ſevere are the meaſures which they take.

When they reſolve to ſet a child apart to learning, they put him to a maſter, for the towns of China are full of ſchools, where reading and writing are taught, which to learn well will take up ſome years. When the youth has made a pretty good progreſs in this, he is preſented to a Mandarine of the lower order to be examined. If he writes a good hand, and makes their characters handſomely, he is admitted among thoſe who apply themſelves to the knowledge of books, and endeavour to obtain a degree, of which there are three ſorts, which anſwer to our bachelor, maſter of arts, and doctor. As the fortunes of the Chineſe do whol-

ly depend upon their capacity and underſtanding, ſo they ſpend their whole life in ſtudy. They ſay by heart all their ſtaple books with a wonderful alacrity, they make comments on their laws: compoſition, eloquence, imitation and knowledge of their antient doctors, and the delicacy and politeneſs of the modern ones, from ſix to ſixty are their conſtant employ. In ſome the quickneſs and readineſs of wit ſaves them a great deal of labour, for ſome have been doctors at an age when others can write but indifferently; but theſe are heroes amongſt the Chineſe, of which one in an age is enough.

The examinations are ſtrict, maſters of arts are created by the principal Mandarines of the province; bachelors by thoſe Mandarines aſſiſted by a commiſſary from court; as for doctors they commence only at Peking: but becauſe ſome who deſerve this degree, have not wherewith to defray ſo expenſive a journey, what is neceſſary for it, is beſtowed on them gratis, that ſo poverty may not deprive the ſtate of the ſervice of thoſe men who may prove uſeful and beneficial to it.

Every one's character is taken from his ability to invent or compoſe. For this purpoſe the candidates are ſhut up in a cloſe room, without books, without any other paper than what is neceſſary for them to write on. All the while they are forbidden all manner of correſpondents, at the doors are placed by the Madarines guards, whoſe fidelity no bribes can corrupt; the ſecond examination is yet more ſtrict, for leſt the commiſſary ſent by the court ſhould himſelf be byaſſed through favour or the hopes of gain, he is not ſuffered to ſee or ſpeak with any perſon till the examination is over.

In creating the doctors, the emperor often engages himſelf; the preſent emperor is more feared by the

candidates than any of the other poſers, not only for his nice exactneſs and rigorous juſtice, but for his extraordinary abilities in judging of any thing of this nature. When the doctors are named, they are preſented to him; to the three principal of which he gives garlands of flowers, or any other marks of honour, to diſtinguiſh them from the reſt; ſome of them likewiſe he chuſes for members of his royal academy, from whence they never remove, unleſs unto poſts of the greateſt conſideration and credit in the kingdom.

The great number of preſents which they receive from their kindred and friends keeps the doctors from being poor. Every one hopes to make ſome advantage from his friendſhip; but left high promotion ſhould make them negligent, and ſit looſe to their ſtudies; they ſtill undergo ſeveral examinations, where if they appear to have been negligent, they certainly meet with ſeverity and reproof; whereas if they have ſtill continued to forward and improve their ſtudies, they meet with a ſuitable encouragement and reward.

No ſmall ſhare of the public good is owing to this principle of policy. The youths, whom idleneſs and ſloth never fail to corrupt, are by this conſtant employment diverted from ill courſes, they have ſcarce time enough to follow their looſe inclinations. Secondly, ſtudy forms and poliſhes their wits. People who never engage in arts and ſciences, are always blockiſh and ſtupid. Thirdly, all offices are filled by able men, and if they cannot prevent that injuſtice which proceeds from the covetouſneſs and corrupt affections of officers, at leaſt they will take care to hinder that which ariſes from ignorance and immorality. Fourthly, ſince the places are given, the emperor may with greater juſtice turn out thoſe officers whom he ſhall find undeſerving. We ought indeed to puniſh every of-

fender; yet it would be natural to bear with a Mandarine who is negligent of his office for want of underſtanding or application, who is too mild or over ſevere, if taking away his place would ruin his family, whoſe whole fortune it may be was laid out in the purchaſe of it, when as if a place be diſpoſed only by donation, the prince who gave it may eaſily without any diſturbance take it from one, and gratify another with it.

Laſtly, no fees are paid for the adminiſtration of juſtice. The judge whoſe office coſt him nothing, and who has his ſalary ſtated, can require nothing of the parties at law: which impowers every poor man to proſecute his own rights, and frees him from being oppreſſed by the opulence of his adverſary, who cannot be brought to do juſtly and reaſonably becauſe the other has not money.

The Chineſe have eſtabliſhed this as a fifth maxim of policy, never to ſuffer ſtrangers to have any ſhare in their adminiſtration. The ſmall eſteem they bear them, makes the Chineſe uſe them ſo courſly. They fancy that a mixture of natives and foreigners would bring them to contempt, and occaſion nought but corruption and diſorder. From thence alſo would ſpring particular grudges, making parties, and at laſt rebellions. For difference of people neceſſarily ſuppoſes difference of cuſtoms, languages, humour and religion. This makes them no longer children of the ſame family, bred up to the ſame opinions, and tempered with the ſame notions; and be there all imaginable care uſed in inſtructing and forming ſtrangers, they are at moſt but adopted ſons, who never have that implicit obedience and tender affection, which children by nature bear to their own parents. So that ſhould foreigners be better qualified than natives, which you can never make the Chineſe believe, they would fancy it for the good

of their country to prefer natives to them: and it is little leſs than a miracle in favour of chriſtianity, that a few miſſionaries have been ſuffered to ſettle there.

This laſt piece of policy is extremely good when thoſe of a falſe religion are kept out, which teaches rebellion and diſturbance; itſelf being the product of caballing and riot, but the caſe is otherwiſe in chriſtianity, whoſe humility, ſweetneſs and obedience to authority, produces nought but peace, unity, and charity among all people. This is what the Chineſe begin to be convinced of, having had trial of it for an whole age together. Happy were it if they would embrace it as a conſtitution equally neceſſary for the ſalvation of their ſouls, as conducive to the peace and good of their ſtate.

Their ſixth maxim is that nobility is never hereditary, neither is there any diſtinction between the qualities of people; ſaving what the offices which they execute makes: ſo that excepting the family of Confucius the whole kingdom is divided into magiſtracy and commonalty. There are no lands but what are held by ſocage-tenure, not even thoſe lands which are deſtined for the Bonzes, or which belong to the temples of the idols. So that their gods, as well as men, are ſubject to the ſtate, and are obliged by taxes and contributions to acknowledge the emperor's ſupremacy. When a vice-roy or governour of a province is dead, his children, as well as others, have their fortunes to make; and if they inherit not their father's virtue and ingenuity, his name which they bear, be it never ſo famous, gives them no quality at all.

The advantages which the ſtate makes of this maxim are firſt, trading is in a more flouriſhing condition, which the lazineſs of the nobility is the likelieſt means to ruin. Secondly, the emperor's revenues are en-

creaſed by it; becauſe no eſtates are tax-free. In towns which pay poll-money no perſon is exempt. Thirdly, by this means families are hindered from ingratiating themſelves with the populace, and ſo kept from eſtabliſhing themſelves ſo far in the people's favour, that it would be a difficulty to the prince himſelf to keep them within bounds. Laſtly, it is a received opinion among the Chineſe, that if an emperor would be obeyed he muſt lay his commands upon ſubjects, and not upon ſo many little kings.

Their ſeventh principle of policy is to keep up in peace, as well as war, great armies, as well to maintain a credit and reſpect from the neighbours, as to ſtifle or rather prevent any diſturbance or inſurrection which may happen at home. Heretofore a million of ſoldiers were ſet to guard their great wall. A leſs number alſo than that to garriſon their frontiers and great towns would have been two little. Now they think it enough to keep garriſons in their moſt important towns.

Beſides theſe ſtanding forces, there are fifteen or twenty thouſand men in each province, under the command of private officers; they have alſo ſoldiers to keep their iſlands, eſpecially Haynan and Formoſa. The horſe-guards of Peking are above an hundred and ſixty thouſand. So that, I believe, in the greateſt and ſecureſt peace the emperor has in pay and at muſter no leſs than fifty hundred thouſand effective men, all armed according to the cuſtom of the country with ſcimeters and darts. They have but a very ſmall infantry, and of thoſe which they have there are no pikemen, and very few muſketeers.

Their ſoldiers are very graceful, and pretty well diſciplined, for the Tartars have almoſt degenerated into Chineſe, and the Chineſe continue as they always

were, ſoft, effeminate, enemies of labour, better at making an handſome figure at muſter or in a march, than at behaving themſelves gallantly in an action. The Tartars begin with heat and briſkneſs, and if they can make their enemies give ground in the beginning, then they can make their advantage of it; otherwiſe they are unable to continue an attack a good while, or to bear up long againſt one, eſpecially if made in order and with rigour. The emperor, whom I have had the honour to ſpeak with, who ſays nothing but what is proper, as he does nothing but what is great, gave this ſhort character of them, they are good ſoldiers when oppoſed to bad ones, but bad when oppoſed to good ones.

The eighth maxim is concerning their rewards and puniſhments. Great men who have faithfully ſerved their country never loſe their reward; and becauſe be a prince never ſo opulent, he can never have enough to reward all his ſubjects, this defect is made up by marks and titles of honour, which are very acceptable to the ſubjects, and no charge to the prince.

Thoſe titles of honour are what they call the ſeveral orders of Mandarines. They ſay ſuch an one is a Mandarine of the firſt rank, or the emperor has placed ſuch an one in the firſt claſs of the Mandarines of the ſecond rank, and in like manner of others. This dignity, which is merely honorary, makes them take place in aſſemblies, viſits, and councils, but is no profit to them. To make theſe rewards of greater extent, which the people chuſe much ſooner than penſions, they are ſometimes beſtowed even upon the dead, who are oft-times made Mandarines after their funerals, who therefore fill ſometimes the greateſt places of honour amongſt the nobility when the emperor cannot beſtow upon them the meaneſt place among the living. They have of-

tentimes at the publick or prince's charge lofty monuments raiſed for them, and that court which looks after the publick expences judges what recompenſe ſhall be paid to their deſert. Theſe rewards are oft-times accompanied with elogies in their praiſe made by the emperor himſelf, which makes them and their family famous to all poſterity. But the higheſt honour is to make them ſaints, to build them temples, and offer them ſacrifices as to the gods of the country. By this means paganiſm has been mightily ſupported by the emperors, adoring themſelves the work of their own hands, and paying worſhip and honour to them, who when alive would have been glad to be proſtrate at their own worſhippers feet.

They reward alſo in private men thoſe virtuous actions which bring no publick advantage to the ſtate. We read in hiſtory that temples have been raiſed to the memory of ſome maids who all their lives kept their chaſtity inviolable. And I myſelf have ſeen in ſeveral of their towns trophies with honourable inſcriptions raiſed up for inhabitants of mean rank and degree, to publiſh to all the world their virtue and merit.

If the Chineſe are very liberal in their rewards, they are as ſevere in their puniſhments even of the ſlighteſt faults; their puniſhments are adequate to their demerits. The uſual puniſhment is the baſtinado on the back. When they receive but forty or fifty blows they call this a fatherly correction. To which as well Mandarines as others are ſubject; this puniſhment is not accounted very ſcandalous, and after it is executed, the criminal muſt fall on his knees before the judge, and if able bow three times down to the ground, and give him humble thanks for taking this care of his education.

Yet this puniſhment is of that violence that one ſtroke is enough to fell one that is of a tender conſtitution; and oft-times perſons die of it; it is true there are ways of ſoftening this puniſhment when the execution of it is in court. The eaſieſt is to bribe the executioners, for there are many of them; becauſe leſt the executioners wearineſs ſhould leſſen the puniſhment, after five or ſix ſtrokes another ſucceeds, and ſo till the whole be performed. But when the criminal has by money made them his friend, they underſtand their buſineſs ſo well, that notwithſtanding all the care which the Mandarines preſent can uſe, the puniſhment becomes light and almoſt nothing.

Beſides this in the courts there are perſons to be hired, who keep a good underſtanding with the officers. Who, upon a ſignal given, take the place of the criminal, who eſcapes among the croud, and receives his puniſhment. For money there are every where theſe ſort of vicarious perſons to be met with. For it is a trade at China, where ſeveral perſons are maintained by the blows of the cudgel.

By ſuch a trick as this Yam quam ſien, a famous perſecutor of chriſtianity, eſcaped the juſt ſentence of the judges. He engaged a paltry fellow for a large ſum of money to take upon him his name, and go to the court of juſtice in his ſtead. He told him that let it come to the worſt it was but a good cudgelling, and if after that he was impriſoned, there ſhould be found out a way to redeem him thence. The poor fellow went according to agreement, and when the cryer called out aloud Yam quam ſien, the fellow anſwered as loud, Here; his ſentence was paſſed, and the Mandarine condemned him to death. The officers, who had been bribed, ſeized on him immediately, and according to cuſtom gagged him; for after ſentence the

criminal is not ſuffered to ſpeak. Afterward he was brought to the place of execution, where the poor wretch ſuffered a miſerable death.

The ſecond ſort of puniſhment is the Carcan, which differs from the former only in the place where the baſtinadoes are given: in this they are given the criminal at one of the city gates or in the high-way; the puniſhment here is not ſo ſharp, but the infamy is greater, and he who has once undergone this puniſhment can never more recover his reputation.

They have ſeveral different ways of inflicting death. Mean and ignoble perſons have their heads cut off, for in China the ſeparation of the head from the body is diſgraceful. On the contrary, perſons of quality are ſtrangled, which among them is a death of more credit; if the crime be very notorious they are puniſhed like mean perſons, and ſometimes their heads are cut off and hanged on a tree in the highways.

Rebels and traytors are puniſhed with the utmoſt ſeverity; that is to ſpeak as they do, they cut them into ten thouſand pieces. For, after that the executioner hath tied them to a poſt, he cuts off the ſkin all round their forehead, which he tears by force till it hangs over their eyes, that they may not ſee the torments they are to endure. Afterwards he cuts their bodies in what places he thinks fit, and when he is tired with this barbarous employment, he leaves them to the tyranny of their enemies, and the inſults of the mob.

Often criminals are cruelly whipped till they expire. Laſtly, the torture, which is the cruelleſt of all deaths, is here uſed; and generally the hands and fingers ſuffer moſt in it.

Ninthly, they think it good policy to forbid women from all trade and commerce, which they can only benefit by letting it alone; all their buſineſs lies within

doors, where they find continual employment in the education of their children. They neither buy nor ſell; and one ſees women ſo ſeldom in the ſtreets, that one would imagine them to be all religiouſes confined to a cloiſter. Princeſſes never ſucceed to the crown, nor ever have the regency during the young prince's minority; and though the emperor may in private conſult them, it is reckoned mean and ignoble to do it. In which thing the Chineſe ſeem in my opinion leſs reaſonable than in others. For wit and foreſight is equally the portion of the one as of the other ſex; and a prince is never ſo underſtanding as when he knows how to find out all his treaſures whereſoever nature has placed them, nor ever ſo prudent as when he makes uſe of them.

Laſtly, their tenth maxim is to encourage trade as much as poſſible through the whole empire. All the other policy is conducive to the plenty or convenience of their country; but this is concerned for the very lives of the people, who would be ſoon reduced to the laſt extremity if trade ſhould once fail. It is not the people's care only, but the Mandarines alſo, who put out their money to truſty traders to make the beſt advantage of it. By this private way Ouſanguey, the little king of Chenſi, who brought the Tartars into China, made himſelf ſo rich and powerful, that he was able himſelf to ſupport for a long time the war againſt the emperor.

Good order in the inferior governments is as uſeful a part of policy to the ſtate as any whatever; by theſe inferior governments I mean thoſe of the cities, and of the ſeveral camps. All theſe are ſettled in China; for from the foundation of that empire the ſtate has thought it worth while to look after even the moſt inconſiderable things.

Among perſons of quality there never happens any diſpute about taking place, becauſe every one knows exactly what is due to his own, and to others quality; and it was a great ſurpriſe to every body to ſee about ſix or ſeven years ago a prince of the blood, and a Colao engaged in ſuch a ſort of diſpute. The occaſion of it was this; the laws ordain that when a Colao is about to ſpeak to a prince of the blood he muſt bend the knee, but cuſtom has laid as ſtrong an obligation on the prince to take him up immediately.

The prince thought that an obliging cuſtom though conſtantly practiſed by the royal family on ſeveral occaſions ought not to prejudice his right by law. He did therefore give audience to a Colao on his knees, and never made any motion for him to riſe. The miniſter of ſtate in a great confuſion to ſee himſelf kept ſo long in ſo humble a poſture complained of it to the emperor, who aſſembled the council forthwith. They looked into the ceremonial to obſerve what they could find that would contribute to the deciding this novel caſe, but when they could find nothing therein ſerviceable to that end they were more perplexed than ever.

Finally, the council who were againſt innovations, judged that the practiſe ought not to be continued as before; and not freeing the Colaos from their obligation of ſpeaking to the princes of the blood on their knees, they thought it requiſite alſo that the princes ſhould uſe that civility towards them as not to keep them in that poſture long. "You cannot," ſaid they to the Colao, "honour the princes too much, and you "do not do well to omit any occaſion where you can "ſhew the reſpect you bear them." "Princes," added the emperor to him who had occaſioned this diſpute, "are by their own rank ſet high enough above the reſt "of mankind, not to need proudly to ſeek to de-

« baſe them lower. They can want nothing to make « them honourable, but temper and modeſty. When « you are denied the reſpect due to you, all the world « knows you have not what you ought to have; but « when you inſiſt upon every little mark of reſpect, it « will make the world begin to enquire whether you « deſerve it." Thus both of them were reprimanded, and that no new laws might be made they let cuſtom be their rule.

Every thing that belongs to the princes or Mandarines, is punctually ſtated; their penſions, their houſes, the number of their ſervants, the ſhape and bigneſs of their ſedans, and the badges of honour by which they are diſtinguiſhed. So that when they come into publick their quality is preſently known, and the reſpect which is due to them with as little trouble paid. When the Chineſe governed the empire, even private men wore their marks of diſtinction; and there was no learned man but his degree and rank might be known by the faſhion or colour of his garb.

The towns have their determinate figure; they ought all to be ſquare as far as the ground they are built upon will ſuffer it; in ſuch ſort that the gates may be ſo built as to anſwer the four principal quarters of the world, that is the north, ſouth, eaſt, and weſt. The houſes have thorough lights, and are eſteemed ill built if their doors do not lie exactly parallel to one of the ſides of the town.

Towns of the ſeveral orders have different bigneſs, the chief towns are nine or twelve miles round, thoſe of the firſt rank are but ſix, thoſe of the ſecond or third orders are leſs in proportion. This rule nevertheleſs is not ſo univerſal as to admit of no exception. The ſtreets are ſtrait, generally laid out by the line, large, well paved, yet very inconvenient; becauſe every per-

ſon of any account goes up and down them either on horſeback or in a chair. The houſes are low, of an equal height. The jealouſy of the huſbands would not ſuffer that their neighbours houſes ſhould be higher than their own, leſt thereby their windows ſhould overlook their court-yards and gardens.

The whole town is divided into four parts, and thoſe again into ſeveral ſmaller diviſions, each of which contain ten houſes, over every one of which ſubdiviſions an officer preſides, who takes notice of every thing which paſſes in his little ward, tells the Mandarine what contentions happen, what extraordinary things, what ſtrangers come thither or go thence. The neighbourhood is obliged to give mutual aſſiſtance, and in caſe of an alarm to lend one another an helping hand, for if any theft or robbery be committed in the night, the neighbourhood muſt contribute towards repairing the loſs. Laſtly, in every family the father is reſponſible for the diſorders and irregularities committed either by his children or ſervants.

The gates of the cities are well looked after, and even in time of peace are ſhut up at the approach of night. In the day-time there are guards to examine all who come in; if he be a ſtranger, if he comes from another province, or from a neighbouring town, they know by his tone, by his mein, or his habit, which in every place are ſomewhat different. When they obſerve any thing extraordinary or ſuſpicious, they take the perſon up, or inform the Mandarine of it. So that European miſſionaries, whoſe aſpect is infinitely different from that of the Chineſe, are known as ſoon as ſeen, and thoſe who have not the emperor's approbation find it very difficult to make a long journey.

In certain places, as at Peking, as ſoon as night comes on they tie chains acroſs the ſtreets; the guards go the patrole up and down the chief ſtreets, and guards

and ſentinels are placed here and there. The horſe go the rounds upon the fortifications; and wo be to him who is found then from home. Meetings, maſquerades and balls, and ſuch like night works are good, ſay the Chineſe, for none but thieves and the mob. Orderly people ought at that time either to ſit up providing for their family, or elſe take their reſt, that they may be refreſhed, and better able the next day to manage the buſineſs of the family.

Gaming is forbidden both to the commonalty and gentry. Which nevertheleſs hinders not the Chineſe from playing, ſometimes even ſo long as till they have loſt all their eſtates, their houſes, their children and their wives, which they ſometimes hazard upon a card; for there is no degree of extravagance to which the deſire of lucre and riches will not carry a Chineſe. But beſides that it is a diſorder which the Tartars, ſince they became maſters of China, have introduced amongſt them, they take great heed to conceal their gaming; and by conſequence the law which forbids it always flouriſhes, and is able to ſuppreſs great diſorders.

What I have ſaid concerning wives, that their huſbands may ſell them, or loſe them at play; puts me in mind to give ſome account of the rules which their civil conſtitution rather than their religion has ordained concerning marriages; thoſe who have a mind to marry do not, as among us follow their own fancies in their choice of a wife. They never ſee the woman they are about to have, but take her parents word in the caſe, or elſe they have their information from ſeveral old women who are as it were inſpectors, but who are nevertheleſs in fee with the woman's friends to ſet her out more than ſhe deſerves, ſo that it is very ſeldom that they make a true deſcription, or give a juſt character of her whom they go to view.

The woman's parents give money generally to theſe emiſſaries to oblige them to give a favourable character. For it is for the parents advantage that their daughter ſhould be reputed handſome, witty, and genteel; becauſe the Chineſe buy their wives, and, as in other merchandiſes, they give more or leſs according to the good or bad properties of them.

When the parties are agreed about the price, the contract is made, and the money paid down. Then preparation is made on both ſides for the nuptial ſolemnities: when the day of marriage is come, they carry the bride in a ſumptuous chair before which go hautboys, drums and fifes, and after it follow her parents, and other particular friends of her family. All the portion which ſhe brings, is her marriage garments, ſome cloaths and houſhold goods, which her father preſents her with. The bridegroom ſtands at his door richly attired waiting for her: he himſelf opens the ſedan which was cloſely ſhut, and having conducted her into a chamber, delivers her to ſeveral women invited thither for that purpoſe, who ſpend there the day together in feaſting and ſporting, while the huſband in another room entertains his friends and acquaintance.

This being the firſt time that the bride and bridegroom ſee each other, and both or one very often not liking their bargain, it is very often a day of rejoicing for their gueſts, but of ſorrow for themſelves. The women muſt ſubmit though they do not like, becauſe their parents have ſold them, but the huſbands ſometimes are not ſo complaiſant, for there have been ſome who when they firſt opened the ſedan to receive the bride, repulſed by her ſhape and aſpect have ſhut the chair again, and ſent her and her parents and friends back again, willing rather to loſe their money than enter upon ſo bad a purchaſe.

When the Tartars in the late war took Nanking, there happened a paſſage which made the Chineſe merry notwithſtanding all their misfortunes. Among all the diſorders which the victors committed in that province, they endeavoured to ſeize upon all the women they could to make money of them. When they took the chief city of that province, they carried all the women thither, and ſhut them up higgly piggly together in the magazines with other goods. But becauſe there were ſome of all ages and degrees of beauty, they reſolved to put them into ſacks and carry them to market, and ſo ſell them to any one at a venture ugly or handſome. There was the ſame price ſet upon every one, and for ſixteen or eighteen ſhillings take which ſack you will without opening it. After this manner the ſoldiers, who were ever inſolent in proſperity, abuſed their victory, and approved themſelves more barbarous in the moſt polite and civil city in the world, than they had been in the deſerts of Tartary.

At the day of ſale there came buyers enough. Some came to recover if haply they could their wives or children who were among theſe women, others were led thither through hopes that good fortune and a lucky chance would put a fortune into his hands. In ſhort the novelty of the thing brought a great concourſe from the adjacent places. An ordinary fellow who had but twelve ſhillings in the world, gave it and choſe a ſack as did the reſt, and carried it off; when he was got out of the crowd, whether through curioſity, or a deſire to relieve the perſon in the ſack who complained, he could not forbear opening it. In it he found an old woman, whom age, grief, and ill treatment had made deformed to the higheſt degree; he was ſo confoundedly mad at it, that to gratify his paſſion and rage he was going to throw the old woman and ſack

both together into the river, that the gratification of his paſſion might be ſome comfort to him for the loſs of his money.

Then the good old gentlewoman ſaid to him: Son, your lot is not ſo bad as you imagine; be of good chear, you have made your fortune: take care only of my life, I will make yours happier than ever it has been yet. Theſe words ſomewhat pacified him. Wherefore he carried her into a houſe hard by, where ſhe told him her quality and her eſtate. She belonged to a Mandarine of note in the neighbourhood, to whom ſhe wrote immediately. He ſent her an equipage agreeable to her quality, and ſhe carried her deliverer along with her, and afterwards was ſo good a friend to him, that he never had reaſon to complain that he had loſt the two crowns which he laid out in the purchaſing her.

But to return to the Chineſe marriages, I muſt farther tell you, that a huſband may not divorce his wife, excepting for adultery, and a few other occaſions which ſeldom or never fall out; in thoſe caſes they ſell them to whoſoever will buy them, and buy another. Perſons of quality never do thus, but common people do frequently. If a man has the boldneſs to ſell his wife without juſt reaſon, both the buyer and ſeller are ſeverely puniſhed, yet the huſband is not obliged to take her again.

Although a man be allowed but one wife, he may have as many concubines as he will; all the children have an equal claim to the eſtate, becauſe they are reckoned as the wives' children, though they may be ſome of the concubines'; they all call the wife mother, who is indeed ſole miſtreſs of the houſe; the concubines ſerve and honour her, and have no manner of authority or power but what they derive from her.

The Chineſe think it a ſtrange thing that the Europeans are not thus allowed the uſe of women, yet they confeſs it is a commendable ſign of moderation in them. But when we obſerved to them the troubles, quarrels, contentions, and jealouſies which many women muſt needs raiſe in a family, they ſay nothing is without ſome inconvenience and diſorder; but that perhaps there are more croſſes in having but one, than in having many women. The beſt way they own is to have none at all.

Although the Chineſe are extremely jealous to that degree that they ſuffer not their wives to ſpeak in private even to their own brethren, much leſs give them liberty to enjoy all that freedom and public diverſion which in Europe is eſteemed only gallantry and curioſity: nevertheleſs there are huſbands ſo very complaiſant to their wives as to let them freely commit adultery, which permiſſion ſome women make the condition of their marriage: Thoſe who according to ſuch agreement follow theſe courſes (as there is a certain ſort of people who do) have no manner of power to hinder debauchees from frequenting their houſes, and from making ill uſe of the eaſineſs or unruly paſſions of ſuch women. But ſuch families as theſe are abhorred by the Chineſe, who think ſo ill of them, that their children though never ſo deſerving or intelligent can never obtain any degree, or be employed in any honourable office.

Of all their civil inſtitutions there is no one which coſts the Chineſe ſo much trouble as does the ordering of their time, and their holidays. There are in the emperor's ſervice above an hundred perſons, on purpoſe to regulate the kalendar, which they make a-new every year, and with a great deal of ceremony ſend it up and down to the vice-roys of each province. They

regulate the number of months, which is ſometimes twelve, ſometimes thirteen, which are lunar months, and ought to agree with the ſun's courſe. In theſe almanacs the equinoxes, ſolſtices, and the ſun's entry into each ſign is ſet down: The eclipſes of the ſun or moon are there, and the time when viſible at Peking or any of the principal cities. The planets' courſes, their places in the ecliptic, their oppoſitions, conjunctions, and propinquity to any ſtars are deſcribed and indeed every thing elſe is well calculated, which aſtronomy has that is curious or excellent. They mix with this divers points of judicial aſtrology, which ignorance or ſuperſtition have invented, concerning happy or unhappy days, times proper for marriage, building, or undertaking journies. Theſe prejudices generally guide the people; but the emperor, and all other men of ſenſe are wiſer than to mind any ſuch triſles.

Although there be no public clocks as in Europe, the day is nevertheleſs divided into four and twenty parts which have all their particular names, and begin from midnight. They tell me that antiently they divided their day into twelve parts, each of which were ſubdivided into eight; which made the natural day conſiſt of fourſcore and ſixteen, which were exactly diſtinguiſhed in their calculations. But their ſun-dials (and they have very antient ones) were divided into four general diviſions, each of which contained four and twenty little ſubdiviſions, which added to the four great diviſions divided the whole circle into an hundred parts.

This ſort of dialling ſeems very irregular, nor can I ſee for what uſe it was intended. Since they have received the new kalendar from the miſſionaries, they have regulated their dials by hours, and reckon their

time almoſt as we do; only we muſt take notice that inſtead of two hours they reckon but one, ſo that their natural day conſiſts of but twelve hours, the names of which diverſly combined with ten other terms which they have invented, make a revolution of ſixty, which ſerves them inſtead of a cycle to mark their different years. I dare not trouble you with particular enumerations which would be tedious, and are in foregoing relations ſufficiently explained.

As for the people, they are not very nice herein; they content themſelves with knowing the time of the ſun's riſing and ſetting, and noon. In the night they make uſe of bells and drums which are very often ſounded, and ſerve to diſtinguiſh the night into five watches.

The civil government of the Chineſe does not only preſide over the towns, but extends alſo over the highways, which they make handſome and eaſily paſſable. The paſſages for their water are in ſeveral places fenced in with ſtone walls for the convenience of travelling, over which there are a great number of bridges, which unite the towns and the fields together. Canals are alſo cut for the water to paſs through all the towns of the ſouthern provinces, to make their ditches more ſecure, and the towns more pleaſant. In low and marſhy grounds, they throw up prodigious long banks which keep their roads in thoſe parts good; to perform which they ſtick at no coſt, cutting a paſſage even through mountains when they ſtand in their way.

The road from Signanfou to Hamtchoum is one of the ſtrangeſt pieces of work in the world. They ſay, for I myſelf have never yet ſeen it, that upon the ſide of ſome mountains which are perpendicular, and have no ſhelving, they have fixed large beams into them,

upon the which beams they have made a ſort of balcony without rails, which reaches through ſeveral mountains in that faſhion; thoſe who are not uſed to theſe ſort of galleries, travel over them in a great deal of pain, afraid of ſome ill accident or other. But the people of the place are very hazardous: they have mules uſed to theſe ſort of roads, which travel with as little fear or concern over theſe ſteep and hideous precipices as they could do in the beſt and plaineſt heath. I have in other places expoſed myſelf very much by following too raſhly my guides.

One cannot imagine what care they take to make the common roads convenient for paſſage. They are fourſcore feet broad, or very near it; the ſoil of them is light and ſoon dry when it has left off raining. In ſome provinces there are on the right and left hand cauſeways for the foot paſſengers, which are on both ſides ſupported by long rows of trees, and oft-times terraſſed with a wall of eight or ten feet high on each ſide, to keep paſſengers out of the fields. Nevertheleſs theſe walls have breaks, where roads croſs one the other, and they all terminate at ſome great town.

There are ſeveral wooden machines made like triumphal arches ſet up in the roads about a mile and a half diſtant from each other, about thirty feet high, which have three doors, over which is wrote upon a large frize in characters ſo large as may be read at almoſt half a quarter of a mile diſtance, how far it is from the town you left, and how far to the town you are going to. So that you have no need of guides here, for you may by theſe directions ſee what place the road leads to, and from whence you came, how far you have already gone, and how far you have yet to go.

The great care which they have taken to lay out all theſe diſtances by the line, makes the account which

theſe inſcriptions give to be pretty ſure; yet they are not equal, becauſe the miles in ſome provinces are longer than in others. It has happened likewiſe that ſome of theſe arches being ruined and conſumed by decay and time, have not been ſet up exactly in the ſame place; but generally ſpeaking they ſerve for a good meaſure of the highways, beſides that in ſeveral places they are no ſmall ornament.

On one ſide of theſe ways about the ſame diſtance are fixed little towers made of earth caſt up, on which they ſet up the emperor's ſtandard; near it is a lodge for ſoldiers or country militia. Theſe are made uſe of in time of rebellion, or indeed at any other time, to carry any expreſs if occaſion be, or to hand letters from one to another; but eſpecially to take care to ſtop highwaymen and robbers.

Every man who goes by armed is obliged to give an account whence he came, whither he is going, and upon what buſineſs, and muſt ſhew his paſs. Beſide theſe guards in caſe of an alarm give a helping hand to travellers, and ſtop all thoſe who are ſuſpected or accuſed of robbery. Among the mighty number of inhabitants which are in China a great part of which ſcarce know how to get a ſubſiſtance, a body would imagine that abundance muſt need turn thieves; yet one may travel there with as great ſafety as here. I have travelled there ſix thouſand miles up and down through almoſt all the provinces, and was never but once in danger of being robbed. Four ſtrange horſemen followed me a whole day together, but the roads were ſo full of travellers up and down that they could never get the coaſt clear for a quarter of an hour together, and ſo fell ſhort of their aim.

Their poſts are as well regulated as ours in Europe are, at the emperor's ſole charge, who for that end

maintains a great number of horſe. The courtiers go from Peking for the capital cities; the vice-roys of which as ſoon as they have received the diſpatches from court, ſend them forthwith by other couriers to the towns of the firſt rank: from whence they are by theſe governors conveyed to thoſe of the ſecond rank under their juriſdiction; and from thence they are tranſmitted to the towns of the third rank. It is true theſe poſts were not eſtabliſhed for the conveyance of private letters, yet the poſtmaſters for a little money undertake to carry letters for private men, as they always do for the miſſionaries, who find it as ſure a way as that uſed in Europe, and much leſs chargeable.

As it is a matter of importance that the emperor's orders be quickly tranſmitted, ſo it is a great part of the Mandarine's care to ſee that the roads be good; and the emperor to keep them the more ſtrictly to this, ſpreads a report that he intends ſhortly to viſit this or that province. The governors of thoſe provinces ſpare no charge or pains to repair thoſe roads, becauſe it not only concerns their fortunes, but ſometimes their life, if this care be not omitted.

As I once paſſed juſt by a village of the third rank, in the province of Chenſi, they told me that the governor had juſt hanged himſelf through deſpair leſt he ſhould not have time enough to repair a road through which the emperor was to paſs to the capital town. The emperor nevertheleſs never went the journey, ſo that the Mandarine might have ſaved his life by a little patience. But yet all the care which the Chineſe can uſe, will never prevent a mighty inconvenience which happens to thoſe who travel in their roads.

The ſoil of China is mighty light, and very much beaten by the vaſt multitudes who travel, ſome on foot, ſome on camels, others in litters, and again others in

chariots, ſo that the roads are perfectly ground into very fine powder; when this is raiſed by travellers, and carried about by the winds, it is enough to blind all paſſengers if they have not maſks or veils on them. Through theſe clouds you muſt continually make your way, and ſuck them in inſtead of air, during whole journeys together. When the weather is hot, and the wind in one's face, ſcarce any one except a native can withſtand it: I have ſometimes been forced to deſiſt from my journey and come back again.

But of all their wholeſome inſtitutions there is nothing which contributes ſo much to the keeping up peace and order, as does their method of levying the emperor's revenue. They are not troubled in China with ſuch ſwarms of officers and commiſſioners as we are. All the eſtates there are meaſured, and all the families regiſtered; and whatſoever the emperor is to have by exciſe on goods, or tax upon perſons, is publicly known, every body brings in what is due from him, to the Mandarines or governors of the towns of the third rank, for there is no particular receiver appointed. Thoſe who neglect to bring in their dues, do not loſe their eſtates by confiſcation, which would be to puniſh the innocent of that family with the guilty; but the perſons ſo offending ſuffer impriſonment, and undergo the baſtinadoe till they have made ſatisfaction.

Theſe Mandarines of a lower rank, give in an account of what they receive to a general officer of the province, who accounts with the court of Peking, which looks after the public exchequer. A great part of the revenue is diſburſed up and down the provinces in penſions, ſalaries, ſoldiers' pay, public buildings: what is over is carried to Peking, to maintain the em-

peror's court, and other expences in that town, where the emperor keeps in pay above an hundred and ſixty thouſand regular troops, to whom, as well as to the Mandarines, is given out every day meat, fiſh, rice, peaſe, and ſtraw, according to every one's rank, beſides their conſtant pay, which they regularly receive.

That which comes from the ſouthern provinces is alone ſufficient to anſwer this expence, this they bring by water in the emperor's veſſels: yet they are ſo jealous leſt the revenue ſhould fall ſhort at any time of the diſburſements, that in Peking there are magazines of rice before hand ſufficient for three years. Which will keep a great while if it be well fanned and mixed, and although it looks not ſo well, nor taſtes ſo pleaſantly as new rice, yet it is much more wholeſome and nouriſhing.

This numerous army about the emperor, well looked after, duly paid, and exactly diſciplined, one would think ſhould awe all Aſia, yet their idleneſs, and the ſmall uſe they ever have occaſion to make of their weapons, does contribute to weaken them as much as their natural effeminacy. The weſtern Tartars do not value their numbers a ſtraw, and frequently ſay in deriſion of them, that the neighing of a Tartary horſe is enough to rout all the Chineſe cavalry.

Yet they take all poſſible care to have good ſoldiers, for they take no officers into the guards, till they have made trial of their ſtoutneſs, ſkill, and dexterity in military affairs. They are regularly examined, ſo that as learned men have their doctors to examine them, ſo theſe have alſo their profeſſors.

Theſe officers do regularly exerciſe their companies, they form them into ſquadrons, march them, teach them to divide their files to march through narrow paſſages, ſhew them to give the onſet, to rally at the

ſound of the cornet or trumpet; beſides they are very dexterous in managing their bow, or handling their ſcymitar: yet ſoon broke, and by the leaſt thing in the world put into diſorder. The occaſion of this I apprehend to be, becauſe in the education of their youth they never inſtil into them principles of honour and bravery, as we do as ſoon as ever they are big enough to know what weapons are. The Chineſe are always talking to their children of gravity, policy, law, and government; they always ſet books and letters in their view, but never a ſword into their hands. So that having ſpent their youthful days behind the counter, or at the bar, they know no other courage but that of defending obſtinately an ill cauſe, and are liſted into the ſoldiery on no other conſideration but that they hope there will be no occaſion for fighting. The Chineſe policy hinders hereby a great many domeſtic feuds and diſturbances: but at the ſame time it does expoſe its ſubjects hereby to the inſults of foreigners, which is ten times worſe.

Of the RELIGION *and* WORSHIP *of the* CHINESE.

IN the empire of China there are three principal ſects; the ſect of the learned, who follow the doctrine of the ancient books, and look upon Confucius as their maſter; that of the diſciples of Lao kien, which is nothing but a web of extravagance and impiety; and that of idolaters, who worſhip a divinity called Fo, whoſe opinions were tranſlated from the Indies into China about thirty two years after our Saviour's crucifixion.

The firſt of theſe ſects only make profeſſion of being regular ſtudents, in order to advance themſelves to the degrees and dignities of the empire on account of merit, wit and learning, proper for the conduct of life, and government of the empire.

The ſecond has degenerated into a profeſſion of magic and enchantment; for the diſciples of this ſect boaſt of the ſecrets of making gold, and of the rendering perſons immortal.

The third is nothing but a heap of fables and ſuperſtitions brought from the Indies into China, and maintained by the Bronzes, who deceive the people under the appearance of falſe piety; they have introduced the belief of the tranſmigration of ſouls, and promiſe more or leſs happineſs in proportion to the liberality that is ſhewn to themſelves.

To give ſome notion of theſe different ſects I ſhall follow the order of time in which they took their riſe, and obſerve ſucceſſively their condition among the people.

It is univerſally believed by every perſon who has

ſearched after the original of an empire ſo ancient as China, that Noah's ſons were ſcattered abroad in the eaſtern part of Aſia; that ſome of the deſcendants of this patriarch penetrated into China about two hundred years after the deluge, and laid the foundation of this extenſive empire; that inſtructed by tradition, concerning the grandeur and power of the ſupreme Being, they taught their children, and through them their numerous poſterity, to fear and honour the Almighty Creator of the world, and to live agreeable to the law of nature written in their hearts.

Of this we find traces in their ancient and valuable books, which the Chineſe call, by way of eminence, The Five Volumes, the canonical or claſſical books of the higheſt rank, which they look upon as the ſource of all their learning and morality.

However theſe books are not treatiſes of religion purpoſely made with a deſign to inſtruct the people, for they contain only part of their hiſtory: The authors do not attempt to prove what they advance, but only draw natural conſequences from principles already allowed, and lay down theſe opinions as fundamental truths on which all the reſt are built.

To ſpeak in general it appears that the drift of theſe claſſical books was to maintain peace and tranquillity in the ſtate by a regulation of manners, and an exact obſervation of the laws; for the attainment of which the ancient Chineſe judged two things neceſſary to be obſerved, viz. the duties of religion, and the rules of good government.

The chief object of their worſhip is the ſupreme Being, Lord and chief Sovereign of all things, which they worſhipped under the name of Chang ti, that is Supreme Emperor, or Tien, which, according to the Chineſe, ſignifies the ſame thing; "Tien (ſay the in-

" terpreters) is the ſpirit that preſides in heaven, be-
" cauſe heaven is the moſt excellent work produced by
" the firſt cauſe;" it is taken alſo for the material hea-
vens, but this depends upon the ſubject to which it is applied: The Chineſe ſay that the father is the Tien of the family, the viceroy the Tien of the province, and the emperor the Tien of the kingdom, &c. They likewiſe pay an adoration, but in a ſubordinate manner, to inferior ſpirits depending on the ſupreme Being, which, according to them, preſide over cities, rivers, mountains, &c.

If from the beginning of the monarchy they applied themſelves to aſtronomy, their deſign in the obſervation of the ſtars was to be acquainted with their motions, and to ſolve the appearances of the viſible Tien, or heaven.

As for their politics, which conſiſted in the obſervation of regularity and purity of manners, they reduced them to this ſimple maxim, viz. That thoſe who command ſhould imitate the conduct of Tien in treating their inferiors as their children, and thoſe who obey ought to look upon their ſuperiors as fathers.

But did they regard this Tien, who is the object of their worſhip, as an intelligent being, lord and creator of heaven and earth, and all things? Is it not likely that their vows and homage were addreſſed to the viſible and material heaven, or at leaſt to a celeſtial energy void of underſtanding, inſeparable from the identical matter of heaven? But this I ſhall leave to the judgment of the reader, and content myſelf with relating what is learnt from the claſſical books.

It appears from one of theſe canonical books, called Chu king, that this Tien, or firſt being, the object of public worſhip, is the principle of all things, the father of the people, abſolutely independent, almighty, om-

niſcient, knowing even the ſecrets of the heart, who watches over the conduct of the univerſe, and permits nothing to be acted contrary to his will; who is holy without partiality, a rewarder of virtue in mankind, ſupremely juſt, puniſhing wickedneſs in the moſt public manner, raiſing up and caſting down the kings of the earth according to his own pleaſure; that the public calamities are the notices which he gives for the reformation of manners, and that the end of theſe evils is followed with mercy and goodneſs; as for inſtance when a dreadful ſtorm has made havock with the harveſt and the trees, immediately after an illuſtrious innocent is recalled from baniſhment, juſtified from ſlander, and re-eſtabliſhed in his former dignity.

One ſees there the ſolemn vows that they make to the ſupreme Being for obtaining rain in a long drought, or for the recovery of a worthy emperor when his life is deſpaired of; theſe vows, as hiſtory relates, are generally heard, and they acknowledge that it is not the effect of chance that an impious emperor has been ſtruck with lightening, but that it is the viſible puniſhment of heaven deſigned as an example to mankind.

The variety of events are attributed only to Tien, for they ſpeak of him chiefly when vice is puniſhed, and when it is not they ſuppoſe it one day will, and always threaten wicked perſons in proſperity: One may ſee by theſe books that the chief of the nation are fully perſuaded that the Tien, by prodigies or extraordinary appearances, gives notice of approaching miſeries wherewith the ſtate is threatned, that men may reform their lives as the ſureſt means of appeaſing the anger of heaven.

It is ſaid of the emperor Tcheou that he rejected all the good thoughts inſpired by Tien, that he made no

account of the prodigies by which Tien gave notice of his ruin if he did not reform his life: and when there is mention made of the emperor Kie they ſay, if he had changed his conduct after the calamities ſent from on high, heaven would not have depopulated the empire: They report that two great emperors, founders of two powerful dynaſties, admired by poſterity for their rare virtues, had a great conflict in their own minds when there was a debate upon their aſcending the throne; on the one ſide they were ſolicited by the grandees of the empire, and by the people, and perhaps even by private motives of ambition hard to be diſtinguiſhed from thoſe of a more ſpecious ſort; on the other ſide they were with-held by the duty and fidelity that a ſubject owes to his prince, though much and deſervedly hated.

This inward conflict and uncertainty that troubled their repoſe proceeded from the fear of diſpleaſing Chang ti, either by taking up arms as they were urged, or by refuſing to take them up to free the people from the oppreſſion under which they groaned, and to put a ſtop to an infinite number of crimes; by this proceeding they acknowledged their dependence to be on a maſter who forbids unfaithfulneſs, hates tyranny, loves the people as a father, and protects thoſe that are oppreſſed.

Almoſt all the pages of the canonical books, and eſpecially of the Chu king, ceaſe not to inſpire this juſt dread as the moſt proper curb for the paſſions, and the moſt certain remedy againſt vice.

There likewiſe appears what idea theſe princes ought to form of the juſtice, holineſs, and goodneſs of the ſupreme Lord; in the times of public calamities they were not ſatisfied with only addreſſing their vows to Tien, and offering ſacrifices, but they applied them-

ſelves carefully to the examination of their ſecret faults, which had drawn down this puniſhment from Tien; they examined if they were not too expenſive in their habits, too delicate at their tables, too magnificent in their equipage and in their palaces, all which they reſolved to reform.

One of theſe princes acknowledges ſincerely, That he had not followed the ſolitary thoughts inſpired by Tien: Another reproaches himſelf for neglect of application to buſineſs, and too much regard for innocent amuſements, and he looks upon theſe faults as likely to provoke the anger of Tien, and meekly acknowledges theſe to be the ſource of public calamities.

In the canonical book, called Tchun tſiou, mention is made of the misfortunes of a prince as ſo many puniſhments of Tien, who to make the chaſtiſement ſtill greater rendered him inſenſible to his diſgrace.

The Chu king ſpeaks often of a maſter who preſides over the government of his dominions, who has an abſolute empire over the deſigns of mankind, and conducts them to wiſe and juſt ends, who rewards and puniſhes mankind by other men, without any abridgment of their liberty.

This perſuaſion was ſo common that princes, naturally jealous of their own honour, never attributed the ſucceſs of their government to themſelves, but referred it to the ſupreme Lord that governs the univerſe.

Almoſt from the beginning of the monarchy it was appointed that the emperor, ſoon after his exaltation, ſhould humble himſelf ſo far as to till the earth, and that the crop ariſing from his cultivation ſhould be offered in ſacrifice to Tien: It is found in Chu king that the ſame emperor, of whom I have been ſpeaking, hav-

ing neglected this ceremony attributes the public calamities to his negligence.

There is repreſented in the ſame book the wiſeſt of their emperors in a ſuppliant poſture before Chang ti, to divert the miſeries wherewith their deſcendants are threatened: An emperor of the ſame race declares, That his illuſtrious anceſtors, notwithſtanding their extraordinary talents, could not have governed the empire, as they have done, without the aſſiſtance of the ſage miniſters that Tien had given them.

It is ſtill farther obſervable that they attribute nothing to Chang ti, which does not become the ſupreme Lord of the world; they attribute to him power, providence, knowledge, juſtice, goodneſs, clemency; they call him their father and lord, they honour him with worſhip and ſacrifices worthy of the ſupreme Being, and by the practice of every virtue; they likewiſe affirm that all outward adoration muſt fail in pleaſing Tien, if it does not proceed from the heart, and the inward ſentiments of the ſoul.

It is ſaid in Chu king that Chang ti clearly beholds all things, that he ſees from the higheſt heavens what is done here below, that he makes uſe of our parents to beſtow upon us the material part, but that he himſelf gives an underſtanding mind, capable of reflexion, which raiſes us above the rank of brutes; that to offer an acceptable ſacrifice, which is not ſufficient for the emperor to whom this function belongs, joins the prieſthood to the royal dignity, for it is likewiſe neceſſary that he be either upright or penitent, and that before the ſacrifice he ſhould expiate his faults with faſting and tears; that we cannot fathom the depths of his deſigns and counſels, and yet we ought not to believe that he is too exalted to attend to what is done below; that he himſelf examines all our actions, and that he

has ſet up a tribunal in our own conſciences whereby we are judged.

The emperors have always thought themſelves chiefly obliged to obſerve the primitive rites, the ſolemn functions of which belong to them alone, as heads of the nation: Thus they are emperors to govern, maſters to teach, prieſts to ſacrifice, and all this to the end that the imperial majeſty being humbled in the preſence of his court, in the ſacrifices that he offers in the name of the empire to the Lord of the univerſe, the majeſty of the ſupreme Being ſhould ſtill ſhine more reſplendent, and that by this means no earthly ſplendor might be thought to equal his.

Fo hi, who is ſuppoſed to be cotemporary with Phaleg, was one of the heads of the colony which came to ſettle in this part of the Eaſt, and who is acknowledged to be the founder of the Chineſe monarchy; he had nothing more at heart than to give public marks of a religious veneration for the ſupreme Being; he kept in a domeſtic park ſix ſorts of animals to ſerve as victims in his ſacrifices, which he ſolemnly offered twice a year at the two ſolſtices, at which time the tribunals left off buſineſs, and the ſhops were ſhut up, nor was it permitted on theſe days to undertake any long journey; they were to think of nothing elſe but joining with the prince to honour Chang ti: The book intitled Li ki, calls theſe ſolemnities the feſtivals of gratitude to Tien.

Chin nong, who ſucceeded Fo hi, was not content with the two ſacrifices alone, he appointed two others at the equinoxes, that in the ſpring to implore a bleſſing on the fruit of the earth, that in the autumn after the harveſt was over, to offer the firſt fruits to Chang ti; and as Fo hi had fed ſix ſorts of animals for ſacrifice, Chin nong, through a prudent emulation, culti-

vated the fields with his own hands, and offered the corn and the fruit at the ſame ſacrifices.

Hoang ti, who aſcended the throne after the death of Chin nong, had greater zeal than his predeceſſors, for fearing leſt bad weather ſhould hinder him from making the uſual ſacrifices in the open air, he built a large temple that ſacrifices might be offered in all ſeaſons, and the people inſtructed in the principal duties.

The empreſs Loui tſou, wife of Hoang ti, took upon her the care of nouriſhing ſilkworms, and making ſilks fit for ornaments on theſe ſolemn occaſions: Without the ſouth gate was incloſed a large quantity of arable land, from whence were gathered corn, rice and other fruits deſigned for ſacrifice; and without the north gate was another great inclofure full of mulberry-trees, wherein were nouriſhed abundance of ſilkworms; the ſame day that the emperor went to till the ground with the principal courtiers, the princeſs went to her mulberry-grove with the ladies of her court, animating them by her example to make ſilks and embroidery, which ſhe ſet apart for religious uſes.

The empire becoming elective none were raiſed to the throne but the ſons of kings diſtinguiſhed for their wiſdom, or wiſe men who were aſſociates in the government; the choice never fell but upon ſuch as performed the duties of religion with veneration: It is an honour to the throne, as it is written in Chu king, that he whom Chang ti chooſes to govern mankind ſhould repreſent his virtues upon earth, and be his moſt perfect image.

This motive alone cauſed Hoang ti to conſent that his ſon ſhould be ſucceſſor with the title of Chao hao, that is of young Fo hi, becauſe from his youth he had been

the faithful imitator of the virtues of the firſt founder of the empire, Tai hao fo hi.

The ſequel made it appear that they were not deceived in their choice; he increaſed the pomp and ſolemnity of the ſacrifice offered to Chang ti by harmonious concerts of muſic; his reign was peaceable and quiet except the laſt part, which was diſturbed by the conſpiracy of nine tributary princes, who endeavoured to unhinge the religious worſhip and the government of the ſtate, by deſtroying that regular ſubordination eſtabliſhed by the firſt kings.

To the fear of Chang ti they were deſirous of ſubſtituting the fear of ſpirits, and ſo had recourſe to magic and enchantments; they pretended to diſturb houſes with malignant ſpirits, and terrified the people with their deluſions: The people aſſembling in the temple on the ſolemn days that the emperor ſacrificed, made it reſound with their clamours, tumultouſly requiring that ſacrifice ſhould likewiſe be offered to theſe ſpirits.

The next emperor began by extirpating the race of the nine enchanters, who were the principal authors of the tumult; he appeaſed the minds of the people, and re-eſtabliſhed order in the ſacrifices.

Having reflected on the inconvenience of aſſembling an active murmuring people in the ſame place where the emperor ſacrificed, he ſeparated the place of inſtruction from that of ſacrifices, and eſtabliſhed two great Mandarines as preſidents, chooſing them from among the ſons of the deceaſed emperor, one of whom was to look after the ceremonial, and the other took care of the inſtructions of the people.

He likewiſe regulated the choice of the victims, and took care that they ſhould not be lame or defective, that they ſhould be of the ſame ſort of animals

appointed by Fo hi, as likewiſe well fed, and of colour agreeable to the four ſeaſons wherein the ſacrifices were made; in a word he regulated their age and ſize.

Ti ko, nephew of Tchuen hio, was raiſed to the throne by the ſuffrages of all degrees in the kingdom, and he did not apply leſs than his uncle to the worſhip of Chang ti, and to the religious obſervation of the ceremonies: It is ſaid in the annals of this prince that the empreſs Yuen kiang, who was barren, accompanying the emperor to a ſolemn ſacrifice, prayed to Chang ti for children with ſo much fervency that ſhe conceived almoſt at the ſame time, and ten months after brought into the world a ſon called Heou tſie, who was the progenitor of a glorious poſterity, and famous for a great number of emperors, which his family yielded to China.

There is room for wonder that ſo prudent a prince as Ti ko did not chooſe for ſucceſſor neither this miraculous infant, nor Yao, which he had by his ſecond queen, nor Ki lie ſon of the third queen, and that he ſhould prefer to theſe young princes, already ſo worthy on account of their virtues, his other ſon named Tchi, whom he had by his fourth queen, in whom there was no quality worthy of the throne; but he did not reign very long.

It is ſaid in the book, intitled Chang kien, that the providence of Chang ti watched over the welfare of the ſtate, and that by his appointment the unanimous ſuffrages of the people depoſed this wicked prince to place the virtuous Yao in his room, who joined the quality of legiſlator to that of emperor, and became a pattern for all ſucceeding princes.

In the ſixtieth year of his reign the people being greatly multiplied, and the beautiful plains quite co-

vered with water, ſuppoſed by ſome to be the remainder of the univerſal deluge, the great Yu applied himſelf to drain off the waters into the ſea, to level the inequality of the fields, and divide them among the people.

Nine years after this great emperor thought of taking an aſſociate in the empire, and appoint him to be his ſucceſſor. "I perceive no merit in my nine ſons, "ſaid he to his miniſters, and therefore find out a man, "no matter of what family, provided he is truly wiſe "and ſteadily virtuous."

They mentioned to him a young man who lived in the country, called Chun, who had been ill uſed by his parents and relations, and bore their injurious treatment with mildneſs and patience, and this man the the emperor approved of.

When he was in poſſeſſion of the throne he applied himſelf firſt of all to pay his ſolemn homage to Chang ti, after which he enacted wiſe laws, on which the government of the empire is founded; he created Mandarines, and gave excellent precepts upon the five principal duties of the king and the ſubject, father and children, huſband and wife, elder and younger, and of friends among themſelves; inſomuch that, from the greateſt to the ſmalleſt, every one immediately knew whether he ought to command or obey.

His example gave great weight to his precepts, for when all perſons ſaw his reſpectful ſubmiſſion to Yao, whom he looked upon as his father and maſter, they were all inclined to put in execution ſuch wiſe inſtitutions.

Yao died twenty-eight years after the adoption of Chun, and the ſorrow for the loſs of ſo great a prince was univerſal: Chun now reigning alone divided the offices among ſeveral wiſe men of known capacity, af-

ter the example of Yao; he choſe no ſucceſſor in his own family, but appointed the ſage Yu, who had the general approbation.

Yu the Great did not forget a duty which he believed to be of the higheſt nature, for the worſhip of Chang ti was never more obſerved than in his reign; he even attempted to prevent the negligence which might cool the zeal of poſterity, for which reaſon he eſtabliſhed Mandarines at court, and in the provinces, as ſo many ſages, whoſe buſineſs was to repreſent to the emperors their obligation to worſhip Chang ti, and to give them, when it was neceſſary, uſeful inſtructions concerning the practice of the nine royal virtues.

In the reign of Tching tang ſeven years' famine having reduced the people to the greateſt miſery, the emperor had offered ſeveral ſacrifices to appeaſe the wrath of heaven without ſucceſs, he therefore reſolved to offer himſelf as a victim to appeaſe the anger of Tien; he diveſted himſelf of his imperial enſigns, and went with the grandees of the court to a mountain ſome diſtance from the city, where with a bare head and naked feet, in the poſture of a criminal, he proſtrated himſelf nine times before the ſupreme Lord of the univerſe.

" Lord (ſaid he) all the ſacrifices that I have offer-
" ed to implore thy clemency have been in vain, and
" therefore it is doubtleſs I myſelf that have drawn
" down ſo many miſeries on my people: Dare I aſk
" what my fault is? Is it the magnificence of my pa-
" lace, the delicacies of my table, or is it the number
" of my concubines, which however the laws allow
" me? I am deſirous of repairing all theſe faults by
" modeſty, frugality and temperance; and if this is
" not ſufficient I offer myſelf a victim to juſtice, let

"me be puniſhed, but my people ſpared; I ſhall be con-
"tented that the thunderbolt be aimed at my head,
"if at the ſame time the rain falls upon the plains,
"that there may be a remedy for the miſeries of the
"empire." His prayers were heard, the air was dark-
ned with clouds, refreſhing ſhowers watered the earth,
and afterwards produced a plentiful harveſt.

From theſe inſtances it appears that, from the foun-
dation of the empire by Fo hi, the ſupreme Being was
commonly known by the name of Chang ti and Tien,
who was the object of public worſhip, and as it were
the ſoul and *primum mobile* of the government of the
nation; that the ſupreme Being was feared, honoured,
reverenced, and this not only by the people, but by
the grandees of the empire, and the emperors them-
ſelves; and it will be ſufficient to ſay that, accord-
ing to the aſſertions of the canonical books, the Chi-
neſe nation for the ſpace of two thouſand years ac-
knowledged, reverenced, and honoured with ſacri-
fices a ſupreme Being, and ſovereign Lord of the u-
niverſe.

If the ancient teachers of the Chineſe doctrine are
compared with the heathen ſages, there will appear a
great difference between them, for the latter only
taught virtue to give themſelves a ſuperiority over the
reſt of mankind; beſides they dogmatized in ſo haugh-
ty and oſtentatious a manner, that it was plain they
ſought leſs the diſcovery of truth than to diſplay their
own talents; while on the other hand the teachers of
the doctrine, inculcated in the canonical books, were
emperors and prime miniſters, whoſe virtue gave great
weight to their inſtructions, who obſerved themſelves
the ſame laws which they impoſed upon others, and
conveyed their moral doctrine without the ſubtilties
and ſophiſms ſo commonly uſed by others.

It would be doubtleſs an injury to the ancient Chineſe, who followed the law of nature which they received from their fathers, to tax them with irreligion, becauſe they had not a knowledge of the Divinity ſo clear and diſtinct as the Chriſtian world; this would be to require too much of theſe people, who could not be inſtructed, as we are, with the precepts of the goſpel.

It is true that though the canonical books often exhort men to fear Tien, and though they place the ſouls of virtuous men near Chang ti, yet it does not appear that they have ſpoken clearly of the puniſhments in the life to come; in like manner though they affirm that the ſupreme Being created all things, yet they have not treated it ſo diſtinctly as to judge whether they mean a true creation, a production of all things out of nothing; but though they are ſilent with relation to this, they have not affirmed it to be a thing impoſſible, nor, like certain Greek philoſophers, aſſert that the matter of the univerſe is eternal.

Though we likewiſe do not find that they have treated explicitly concerning the ſtate of the ſoul, but have only confuſed notions relating to this matter, yet it cannot be doubted but they believe that ſouls exiſt when the body ceaſes to act; and they alſo believe the certainty of apparitions, of which that related by Confucius is an inſtance.

This philoſopher declared to his moſt familiar diſciples, that for ſeveral years he had ſeen in a dream the celebrated Tcheo kong, ſon of Ven vang, to whom the empire was indebted for ſo many excellent inſtructions; and it is obſervable that the learned Tchu ki, ſo famous under the dynaſty of Song, being aſked if Confucius ſpoke of a dream or a true apparition, anſwered without heſitation, That he meant a true apparition;

however Tcheou kong had been dead ſix hundred years when he appeared to Confucius.

That which has contributed greatly to the preſervation of the religion of the early ages in China is, that there has been a ſupreme tribunal eſtabliſhed, with full authority to condemn or ſuppreſs any ſuperſtition that may ariſe, which is called The tribunal of rites.

This precaution of the Chineſe would have been effectual, if the mind of man was not ſo narrow and liable to be ſeduced; the ſtrongeſt dykes, being only the work of men, cannot reſiſt very violent inundations; but the reaſon why the body of philoſophers in China have been idolaters contrary to their own conſciences, is through fear of a people who were in love with idols, and had too much the aſcendent in public affairs, inſomuch that the ancient doctrine of the Chineſe has found the tribunal that I juſt mentioned its only ſupport, and through the aſſiſtance of its decrees has ſtill continued the prevailing ſect.

Whatever veneration the Chineſe nation has had for its greateſt emperors, it has never paid adoration to any but the ſupreme Being; and though it has diſcovered eſteem and veneration for the memory of great men, who have diſtinguiſhed themſelves by their virtues and ſervices, it has rather choſen to preſerve their memory by tablets than by ſtatues.

However the troubles which happened in the empire, the civil wars which divided it, and the corruption of manners, which became almoſt general, were very like to have ſuppreſſed the ancient doctrine, had not Confucius revived it by giving freſh reputation to the ancient books, eſpecially to the Chu king, which he propoſed as an exact rule of manners.

I have already ſpoken of the reputation acquired by this philoſopher, who is ſtill looked upon as the chief

doctor of the empire, and yet in his time aroſe the ſect of Tao ſſeë.

The author of this ſect came into the world about two years before Confucius, and the doctrine that he taught was agreeable on account of its novelty, and however extravagant it might appear to reaſonable men, yet it was countenanced by ſome of the emperors, and a great number of other perſons, which gave it reputation.

Of the Sect of the TAO SSEË.

LAO KIUN is the name of the philoſopher who gave riſe to this new ſect, and if you credit his diſciples his birth was very extraordinary, he not coming into the world till forty years after his conception: His books are ſtill extant, but, as it is ſuppoſed, much diſguiſed by his followers, though there ſtill remain maxims and ſentiments worthy of a philoſopher upon moral virtue, the avoiding honours, the contempt of riches, and the happy ſolicitude of a ſoul who raiſing itſelf above terreſtrial things, believes that it has a ſufficiency in itſelf.

Among the ſentences there is one that is often repeated, eſpecially when he ſpeaks of the production of the world: "Tao (ſays he) or Reaſon, hath produced "one, one hath produced two, two have produced "three, and three have produced all things."

The morality of this philoſopher and his diſciples is not unlike that of the Epicureans; it conſiſts in avoiding vehement deſires and paſſions capable of diſturbing the peace and tranquillity of the ſoul; and, according to them, the attention of every wiſe man ought to be, to paſs his life free from ſolicitude and

uneaſineſs, and to this end never to reflect on what is paſt, nor to be anxious of ſearching into futurity.

They affirm that to give one's ſelf up to ruffling care, to be buſied about great projects, to follow the dictates of ambition, avarice, and other paſſions, is to labour more for poſterity than ourſelves, and that it is madneſs to purchaſe the happineſs of others at the expence of our own repoſe and pleaſure; that with reſpect to our own happineſs our purſuits after it ſhould be moderate, and our deſires not too violent, becauſe whatever we look upon as our happineſs ceaſes to be ſo if it is accompanied with trouble, diſtaſte, or inquietude, and if the peace of the ſoul is never ſo little diſturbed.

For this reaſon thoſe who belong to this ſect affect a calm which ſuſpends, as they ſay, all the functions of the ſoul; and as this tranquillity muſt needs be diſturbed by the thoughts of death, they boaſt of inventing a liquor that has the power of rendering them immortal: They are addicted to chymiſtry, and ſearch after the philoſopher's ſtone; they are likewiſe fond of magic, and are perſuaded that by the aſſiſtance of the demons they invoke they can ſucceed in their deſires.

The hope of avoiding death prevailed upon a great number of the Mandarines to ſtudy this diabolical art; the women eſpecially being naturally curious, and exceeding fond of life, purſued theſe extravagancies with eagerneſs; at length certain credulous and ſuperſtitious emperors brought this impious doctrine in vogue, and greatly multiplied the number of its followers.

The emperor Tſin chi hoang ti, an inveterate enemy to learning and learned men, was perſuaded by

theſe impoſtors that they had actually found the liquor of immortality, which was called Tchang ſeng yo.

Vou ti, the ſixth emperor of the dynaſty of Han, was wholly addicted to the ſtudy of magical books under a leader of this ſect; a great number of theſe pretended doctors flocked to court at this time, who were famous for the magic arts, and this prince loſing one of his queens that he doated on to diſtraction, and being inconſoleable for her loſs, one of theſe impoſtors, by his inchantments, cauſed the deceaſed queen to appear before the emperor, at which he was ſurprized and terrified, and by this means more ſtrongly attached to the impieties of this ſect: He ſeveral times drank the liquor of immortality, but at laſt perceived that he was as mortal as ever, and being ready to expire lamented too late his fond credulity.

The new ſect ſuffered no prejudice on account of the emperor's death, for it found protectors among the princes of the ſame dynaſty; two of their moſt famous doctors were authoriſed to propagate the worſhip paid to a demon in a great number of temples already erected through the empire; theſe falſe doctors diſtributed in all places the ſmall images that repreſented the croud of ſpirits and men that they had ranked among their gods, and ſold them at a high price.

This ſuperſtition increaſed in ſuch a manner, under the emperors of the dynaſty of Tang, that they gave the miniſters of this ſect the honourable title of Tien ſſeë, that is, Heavenly Doctors; the founder of this line erected a ſuperb temple to Lao kiun, and Hiuen tſong, the ſixth emperor of the ſame dynaſty, cauſed his ſtatue to be carried in a pompous manner into the palace.

The ſucceſſors of the head of this ſect are always honoured with the dignity of chief Mandarines, and they

reſide in a town of the province of Kiang ſi, where they have a magnificent palace: A great concourſe of people flock thither from the neighbouring provinces to get proper remedies for their diſeaſes, or to learn their deſtiny, and what is to happen in the remainder of their lives, when they receive of the Tien ſſeë a billet filled with magical characters, and go away well ſatisfied without complaining of the ſum they pay for this ſingular favour.

But it was chiefly under the government of the Song that the doctors of this ſect were greatly ſtrengthned; Tchin tſong the third emperor of this dynaſty was ridiculouſly led away with their tricks and forgeries; theſe impoſtors, during a dark night, had hung up a book on the principal gate of the imperial city, filled with characters and magical forms of invoking demons, and gave out that this book was fallen from heaven; the credulous prince, with great veneration, went on foot to fetch it, and after receiving it with deep humility carried it triumphantly into the palace, and encloſed it in a gold box, where it was carefully preſerved.

Theſe Tao ſſeë were the perſons who introduced into the empire the multitude of ſpirits till then unknown, whom they revered as deities independent of the ſupreme Being, and to whom they gave the name of Chang ti; they even deified ſome of the ancient kings, and paid them divine homage.

This abominable ſect in time became ſtill more formidable by the protection of the princes, and by the paſſions of the grandees whom it flattered, and by the impreſſions of wonder or terror that is made upon the minds of the people.

The compacts of their miniſters with demons, the lots which they caſt, the ſurpriſing effects of their ma-

gical arts infatuated the minds of the multitude, and they are ſtill extremely prejudiced in their favour; theſe impoſtors are generally called to heal diſeaſes, and drive away demons.

They ſacrifice to this ſpirit of darkneſs three ſorts of victims, a hog, a fiſh, and a bird; they drive a ſtake in the earth as a ſort of charm, and trace upon paper odd ſort of figures, accompanying the ſtroke of their pencil with horrible grimaces and frightful cries.

Sometimes a great number of profligate fellows are ſold to theſe miniſters of iniquity, who follow the trade of divination; though they never have ſeen the perſon before who conſults them, they tell his name and all the circumſtances of his family, where his houſe ſtands, how many children he has, their names and age, and a hundred other particularities which are ſtrangely ſurpriſing to weak and credulous minds, ſuch as the vulgar are among the Chineſe.

Some of theſe conjurers, after they have made their invocations, cauſe the figures of the chief of their ſect, and their idols to appear in the air; formerly they could make a pencil write of itſelf without any body touching it, and that which was written upon paper or ſand was the anſwer which they deſired, or elſe they would cauſe all the people of the houſe paſs in review in a large veſſel of water, and there they ſhew the changes that ſhall happen in the empire, and the imaginary dignities to which they ſhall be raiſed who embrace their ſect; in ſhort they pronounce myſterious words without meaning, and place charms in houſes and on men's perſons: Nothing being more common than to hear theſe ſort of ſtories, it is very likely that the greateſt part are only illuſions, but it is not credible that all ſhould be ſo, for there are in reality ma-

ny effects that ought to be attributed to the power of demons.

The thinking people among the Chineſe laugh at theſe ſtories as ſo many fictions.

Of the Sect of Fo, *or* Foë.

FOR the ſpace of two hundred and ſeventy years the emperors of the dynaſty of Han poſſeſſed the imperial throne, and about ſixty-five years from the birth of Chriſt the emperor Ming ti introduced a new ſect into China ſtill more dangerous than the former, and has made a much more rapid progreſs.

This prince happened to dream one night, and among other things there occurred to his mind a ſentence which Confucius often repeated, viz. "That "the Moſt Holy was to be found in the Weſt;" upon this he ſent ambaſſadors into the Indies to diſcover who this ſaint was, and to ſeek for the true law which he there taught; the ambaſſadors ſuppoſed they had found him among the worſhippers of the Idol Fo or Foë, and they tranſported this idol into China, and with it the fables wherewith the Indian books were filled.

This contagion, which began in the court, ſoon got ground in the provinces, and has ſpread through all the empire, wherein magic and impiety had already made too great havoc.

It is hard to ſay in what part of the Indies this idol was, and if the extraordinary things that its diſciples relate of it are not ſo many fables purpoſely invented, one would be apt to believe, with St. Francis Xavier, that he was rather a demon than an ordinary man.

They relate that he was born in that part of the Indies which the Chineſe call Chung tien cho, that his

father was the king of this country, and that his mother was called Mo ye, and died ſoon after he was born; when ſhe conceived ſhe almoſt conſtantly dreamed that ſhe had ſwallowed an elephant, and hence ariſe the honours that the kings of the Indies pay to white elephants, and often make war to gain poſſeſſion of this animal.

Hardly (ſay they) was this monſter ſeparated from his mother, but he ſtood upright and walked ſeven paces, pointing with one hand to the heaven, and the other to the earth; nay he likewiſe ſpoke and pronounced diſtinctly theſe following words, "There is none "but myſelf in the heaven or on the earth that ought "to be adored."

At the age of ſeventeen he married three wives, and had a ſon called by the Chineſe Mo heou lo; at the age of nineteen he forſook his wives, and all earthly cares, to retire into a ſolitary place, and put himſelf under the guidance of four philoſophers called by the Indians, Joghi; at thirty he was wholly inſpired by the divinity, and became Fo or pagod, as the Indians call him, looking upon himſelf as a god; he then applied himſelf wholly to propagate his doctrines, the devil always helping him out at a dead lift, for by his aſſiſtance he did the moſt wonderful things, and by the novelty of his miracles filled the people with dread, and procured himſelf great veneration; the Chineſe have deſcribed theſe prodigies in ſeveral large volumes, and repreſented them in ſeveral cuts.

It is ſcarcely credible how many diſciples this chimerical god gained, for they reckon eighty thouſand who were buſy in infecting all the Eaſt with impious tenets; the Chineſe call them Ho chang; the Tartars, Lamas; the Siameſe, Talapoins; the Japaneſe, or rather the Europeans, Bonzes: Among this great num-

ber of disciples there were ten of greater distinction as to rank and dignity, who published five thousand volumes in honour of their master.

However this new god found himself mortal as well as the rest of mankind, for at the age of seventy-nine the weakness of his body gave him notice of his approaching end, and then to crown all his impieties he broached the venom of atheism.

He declared to his disciples that till that moment he had made use of nothing but parables, that his discourses were so many enigmas, and that for more than forty years he had concealed the truth under figurative and metaphorical expressions, but being about to leave them he would communicate his true sentiments, and reveal the mystery of his doctrine: "Learn then (said "he to them) that the principle of all things is emp-"tiness and nothing; from nothing all things proceed-"ed, and into nothing all will return, and that is the "end of all our hopes;" but his disciples adhered only to his first words, and their doctrine is directly opposite to atheism.

However, the last words of this impostor laid the foundation of that celebrated distinction, which is made in his doctrine into exterior and interior, of which I shall speak hereafter: His disciples did not fail to disperse a great number of fables after his death, and easily persuaded a simple and credulous people that their master had been born eight thousand times, that his soul had successively passed through different animals, and that he had appeared in the figure of an ape, a dragon, an elephant, &c.

This was plainly done with a design to establish the worship of this pretended god under the shape of various animals, and in realty these different creatures, through which the soul of Fo was said to have passed,

were worſhipped in ſeveral places; the Chineſe themſelves built ſeveral temples to all ſorts of idols, and they multiplied exceedingly throughout the empire.

Among the great number of diſciples that this chimerical deity made, there was one more dear to him than all the reſt, to whom he truſted his greateſt ſecrets, and charged him more particularly to propagate his doctrine; he was called Moo kia ye; he commanded him not to amuſe himſelf with bringing proofs and tedious arguments to ſupport his doctrine, but to put, in a plain manner, at the head of his works which he ſhould publiſh theſe words, "It is thus that I have "learned."

This Fo ſpeaks, in one of his books, of a maſter more ancient than himſelf, called by the Chineſe, O mi to, whom the Japaneſe, by corruption of the language, have termed Amida; it was in the kingdom of Bengal that this other monſter appeared, and the bonzes pretend that he attained to ſuch great ſanctity, and had ſuch great merit, that it is ſufficient at preſent to invoke him to obtain pardon for the greateſt of crimes; on this account the Chineſe of this ſect are heard continually to pronounce theſe two names, O mi to, Fo; they think that the invocation of theſe pretended deities purifies them in ſuch a manner that they may afterwards give a looſe to all their paſſions, being perſuaded that it will coſt them nothing but an invocation to expiate their moſt enormous crimes.

The laſt words of Fo, when he was dying, gave riſe to a ſect of athieſts, but the greateſt part of the bonzes could not lay aſide the prejudices of their education, and ſo perſevered in the firſt errors their maſters had taught.

There were others who endeavoured at a reconciliation between them, by calling one the exterior doc-

trine, and the other the interior; the firſt was more ſuitable to the capacity of the people, and prepared their minds to receive the ſecond, which was ſuitable to none but elevated minds, and the better to convey their thoughts they made uſe of the following example:

The exterior doctrine, ſay they, is with relation to the interior what the frame is with reſpect to the arch that is built upon it; for the frame is only neceſſary to ſupport the ſtones while the arch is building, but as ſoon as it is finiſhed it becomes uſeleſs, and they take it to pieces; in the ſame manner the exterior doctrine is laid aſide as ſoon as the interior is embraced.

What then is the exterior doctrine which contains the principles of the morality of the bonzes, which they are very careful to inforce? They ſay there is great difference between good and evil; that after death there will be rewards for thoſe that have done well, and puniſhments for thoſe that have done evil; that there are places appointed for the ſouls of both, wherein they are fixed according to their deſert; that the god Fo was born to ſave mankind, and to direct thoſe to the way of ſalvation who had ſtrayed from it; that it was he who expiated their ſins, and procured them a happy birth in the other world; that there are five precepts to be obſerved, the firſt is, not to kill any living creature; the ſecond is, not to take what belongs to others; the third prohibits impurity, the fourth lying, and the fifth drinking of wine.

But eſpecially they muſt not be wanting to certain charitable works which they preſcribe: Uſe the bonzes well, ſay they, and furniſh them with the neceſſaries of life; build their monaſteries and temples, that by their prayers and the penances that they impoſe for the expiation of your ſins, you may be freed from the

puniſhments that are due. At the funeral obſequies of your relations burn gilt and ſilver paper, and garments made of ſilk, and this in the other world ſhall be changed into gold, ſilver, and real habits: By this means your departed relations will want nothing that is neceſſary, and will have wherewith to reconcile the eighteen guardians of the infernal regions, who would be inexorable without theſe bribes, and if you neglect theſe commands you muſt expect nothing after death but to become a prey to the moſt cruel torments, and your ſoul, by a long ſucceſſion of tranſmigrations, ſhall paſs into the vileſt animals, and you ſhall appear again in the form of a mule, a horſe, a dog, a rat, or ſome other creature ſtill more contemptible.

It is hard to conceive what an influence the dread of theſe chimeras has over the minds of the credulous and ſuperſtitious Chineſe; this will appear in a better light from a ſtory that was related by P. le Compte, and which happened to himſelf when he lived in the province of Chen ſi.

" They called me one day to baptize a ſick perſon, " who was an old man of ſeventy, and lived upon a " ſmall penſion given him by the emperor: When I " entered his room, he ſaid, I am obliged to you, my " father, that you are going to deliver me from a hea- " vy puniſhment: That is not all, replied I, baptiſm " not only delivers perſons from hell, but conducts " them to a life of bleſſedneſs. I do not comprehend, " replied the ſick perſon, what it is you ſay, and per- " haps I have not ſufficiently explained myſelf; you " know that for ſome time I have lived on the empe- " ror's benevolence, and the bonzes, who are well in- " ſtructed in what paſſes in the next world, have aſ- " ſured me that out of gratitude I ſhould be obliged " to ſerve him after death, and that my ſoul will in-

" fallibly paſs into a poſt-horſe to carry diſpatches out
" of the provinces to court: For this reaſon they ex-
" hort me to perform my duty well, when I ſhall
" have aſſumed my new being, and to take care not
" to ſtumble, nor wince, nor bite, nor hurt any body;
" beſides, they direct me to travel well, to eat little,
" to be patient, and by that means move the compaſ-
" ſion of the deities, who often convert a good beaſt
" into a man of quality, and make him a conſiderable
" Mandarine: I own, father, that this thought makes me
" ſhudder, and I cannot think on it without trembling,
" I dream of it every night, and ſometimes when I am
" aſleep I think myſelf harneſſed, and ready to ſet out
" at the firſt ſtroke of the rider; I then wake in a
" ſweat, and under great concern, not being able to
" determine whether I am a man or a horſe; but a-
" las! what will become of me when I ſhall be a horſe
" in reality? This then, my father, is the reſolution
" that I am come to: They ſay that thoſe of your re-
" ligion are not ſubject to theſe miſeries, that men
" continue to be men, and ſhall be the ſame in the
" next world as they are in this: I beſeech you to re-
" ceive me among you, I know that your religion is
" hard to be obſerved, but if it was ſtill more difficult
" I am ready to embrace it, and whatever it coſt
" me I had rather be a Chriſtian than become a beaſt.
" This diſcourſe and the preſent condition of the ſick
" perſon excited my compaſſion, but reflecting after-
" wards that God makes uſe of ſimplicity and igno-
" rance to lead men to the truth, I took occaſion to
" undeceive him in his errors, and to direct him in
" the way of ſalvation; I gave him inſtructions a long
" time, and at length he believed, and I had the con-
" ſolation to ſee him die not only with the moſt rati-

" onal ſentiments, but with all the marks of a good " Chriſtian."

It is eaſy to ſee that if the Chineſe are the dupes of a doctrine ſo abſurd and ridiculous as the tranſmigration of ſouls, the bonzes, who propagate it with ſo much zeal, draw no ſmall advantage from it: It is exceeding uſeful to ſupport all their deceitful tricks by which they gain ſo many charitable contributions, and enlarge their revenues; having their extraction from the dregs of the people, and being maintained from their infancy in an idle profeſſion, they find this doctrine proper to authorize the artifices that they make uſe of to excite the liberality of the people.

One may judge of this the better from the following relation of P. le Compte.

" Two of theſe bonzes, ſaid he, one day perceiving " in the court of a rich peaſant two or three large " ducks proſtrating themſelves before the door, began " to ſigh and weep bitterly; the good woman, who " perceived them from her chamber, came out to learn " the reaſon of their grief: We know, ſaid they, that " the ſouls of our fathers have paſſed into the bodies of " theſe creatures, and the fear we are under that you " ſhould kill them will certainly make us die with " grief. I own, ſaid the woman, that we were de- " termined to ſell them, but ſince they are your pa- " rents I promiſe to keep them."

This was not what the bonzes wanted, and therefore they added, " Perhaps your huſband will not be " ſo charitable as yourſelf, and you may reſt aſſured " that it will be fatal to us if any accident happens to " them.

" In ſhort, after a great deal of diſcourſe, the good " woman was ſo moved with their ſeeming grief that " ſhe gave them the ducks to take care of, which they

" took very reſpectfully after twenty ſeveral proteſtati-
" ons, and the ſelf ſame evening made a feaſt of them
" for their little ſociety."

Theſe ſort of people are diſperſed throughout the empire, and are brought up to this trade from their infancy: Theſe wretches, to preſerve their ſect, purchaſe children of ſeven or eight years old, of which they make young bonzes, inſtructing them in their myſteries fifteen or twenty years; but they are generally very ignorant, and there are very few that underſtand the doctrines of their own ſect.

All the bonzes are not equally honourable, for they are of different degrees, ſome are employed in collecting alms, others, but their number is ſmall, have gained the knowledge of books, and ſpeak politely, and their buſineſs is to viſit the learned, and to inſinuate themſelves into the good graces of the Mandarines; there are likewiſe among them venerable old men, who preſide over the aſſemblies of women, but theſe aſſemblies are uncommon, and not uſed in many places.

Though the bonzes have not a regular hierarchy, yet they have their ſuperiors, whom they call Ta ho chang, that is great bonzes, and this rank to which they are raiſed greatly adds to the reputation which they have acquired by their age, gravity, meekneſs and hypocriſy. There are in all places monaſteries of theſe bonzes, but they are not all equally frequented by a concourſe of people.

There are in every province certain mountains wherein there are idol-temples, which have greater credit than the reſt; they go very far in pilgrimage to theſe temples, and the pilgrims, when they are at the foot of the mountain, kneel down and proſtrate themſelves at every ſtep they take in aſcending up: Thoſe who cannot go on pilgrimage deſire ſome of their

friends to purchaſe a large printed ſheet, marked with a certain coin by the bonzes: In the middle of the ſheet is the figure of the god Fo, and upon his garment and round about a great number of ſmall circles; the devotees have hung on his neck and round his arm a ſort of bracelet, compoſed of a hundred middle-ſized beads and eight large ones; on the top is a large bead in the ſhape of a ſnuff-box; when they roll theſe beads upon their fingers they pronounce theſe myſterious words, O mi to, Fo, the ſignification of which they themſelves do not underſtand: They make above an hundred genuflexions, after which they draw one of theſe red circles upon a ſheet of paper.

They invite the bonzes, from time to time, to come to the temple to pray, and to ſeal and make authentic the number of circles which they have drawn; they carry them in a pompous manner to funerals in a little box ſealed up by the bonzes; this they call Lou in, that is, a paſſport for travelling from this life to the next: This paſſport is not granted for nothing, for it generally coſts ſeveral taels; but, ſay they, there ought to be no complaint of this expence, becauſe they are ſure of a happy voyage.

Among the temples of theſe falſe gods there are ſeveral famous for the beauty and magnificence of their ſtructure, and for the ſtrange ſhapes of their idols; there are ſome ſo monſtrous that the poor Chineſe, as ſoon as they ſee them, fall proſtrate on the earth, and beat their forehead ſeveral times againſt it out of fear and dread: As the bonzes have no other view than to get money, and as whatever their reputation may be, they are in reality nothing but a collection of the dregs of the empire; they are well acquainted with the art of cringing before every body; they affect a mildneſs, complaiſance, humility, and a modeſty which deceive

at firſt ſight: The Chineſe, who penetrate no farther than the outſide, take them for ſo many ſaints, eſpecially when to this outſide ſhew they join rigorous faſting, and riſing ſeveral times in a night to worſhip Fo, and ſeem to ſacrifice themſelves in ſome ſort for the public good.

With a deſign to appear very deſerving among the vulgar: and to gain a compaſſion which excites their liberality, they expoſe themſelves publicly in the ſtreets when they undergo their ſevere penances; ſome will faſten their neck and feet to thick chains above thirty feet long, which they drag along the ſtreet with a great deal of pain; they ſtop at the door of every houſe, and ſay, You ſee how much it coſts us to expiate your crimes, cannot you afford us ſome trifling alms?

You ſee others in the croſs-ſtreets, and moſt frequented places, who make themſelves all over blood by beating their heads with all their might againſt a great ſtone; but among theſe ſort of penances there is none more ſurprizing than that of a young bonze, which is related by P. le Compte in the following manner:

"I met one day in the middle of a village a young "briſk bonze who was mild, modeſt, and very likely "to ſucceed in aſking charity; he ſtood upright in a "cloſe chair ſtuck all over on the inſide with the ſharp "points of nails, in ſuch a manner that he could "not ſtir without being wounded; two men that were "hired carried him very ſlowly into the houſes, where "he beſought the people to have compaſſion on him.

"I am, ſaid he, ſhut up in this chair for the "good of your ſouls, and am reſolved never to go out "till all the nails are bought, [and they were above "two thouſand] every nail is worth ſixpence, and yet "there is not one of them but what will become a

" ſource of happineſs in your houſes; if you buy a-
" ny you will perform an act of heroic virtue, and
" you will give an alms not to the bonzes but to
" the god Fo, to whoſe honour we deſign to build a
" temple.

" I then paſſed near the place where he was, and as
" ſoon as the bonze ſaw me he made me the ſame
" compliment as the reſt: I told him he was very un-
" happy to give himſelf ſuch uſeleſs torment in this
" world, and I counſelled him to leave his priſon, and
" go to the temple of the true God to be inſtructed in
" heavenly truths, and to ſubmit to a penance leſs ſe-
" vere and more ſalutary.

" He replied very mildly, and without the leaſt e-
" motion, that he was obliged to me for my advice,
" but his obligation would be greater if I would buy
" a dozen of his nails, which would certainly make me
" fortunate in my journey.

" Here, ſaid he, turning himſelf on one ſide, take
" theſe, which upon the faith of a bonze are the beſt
" in my chair, becauſe they give me the leaſt pain,
" however they are all the ſame price: He pronoun-
" ced theſe words with an air and action, which on a-
" ny other occaſion would have made me laugh, but
" then it excited my compaſſion."

The ſame motive of getting alms cauſes theſe bonzes ſo conſtantly to make viſits to all perſons, as well poor as rich; they go in what number are deſired, and ſtay as long as they will, and when there are aſſemblies of women, which is uncommon, unleſs in ſome places, they bring with them a grand bonze, who is diſtinguiſhed from the reſt by the place that he takes, by the reſpect the other bonzes pay him, and by his habit, which is different from thoſe of the other bonzes.

Theſe aſſemblies of the ladies are a good revenue

for the bonzes, for there are in every city ſeveral ſocieties of ten, fifteen, twenty women more or leſs: They are commonly of a good family, and advanced in years, or elſe widows, and conſequently have money to diſpoſe of: They are ſuperiors of the ſociety in their turns for one year, and it is generally at the ſuperior's houſe that the aſſemblies are held, and that every thing may be done in order they all contribute a certain ſum of money for common expences.

The day on which the aſſembly is held comes a bonze, pretty well advanced in years, who is preſident, and ſings anthems to Fo: The devotees enter into the concert, and after they have ſeveral times crid O mi to, Fo, and beaten very heartily ſome ſmall kettles, they ſit at the table and regale themſelves; but this is the ordinary ceremony.

On the more ſolemn days they adorn the houſe with ſeveral idols placed in order by the bonzes, and with ſeveral groteſque paintings, which repreſent in divers manners the torments of hell; the prayers and feaſts laſt for ſeven days; the grand bonze is aſſiſted by ſeveral other bonzes, who join in the concert.

During theſe ſeven days their principal care is to prepare and conſecrate treaſures for the other world: To this purpoſe they build an apartment with paper painted and gilt, containing every part of a perfect houſe; they fill this little houſe with a great number of paſteboard-boxes painted and varniſhed; in theſe boxes are ingots of gold and ſilver, or to ſpeak more properly of gilt paper, of which there are ſeveral hundreds, deſigned to redeem them from the dreadful puniſhments that the king of the infernal regions inflicts on thoſe who have nothing to give him; they put a ſcore by themſelves to bribe the officers of the tribunal of this king of ſhadows; the reſt, as well as the

houſe, is for lodging, boarding and buying ſome office in the other world; they ſhut up all theſe little boxes with padlocks of paper, then they ſhut the doors of the paper-houſe, and guard it carefully with locks.

When the perſon, who has been at this expence, happens to die, they burn the houſe firſt in a very ſerious manner, then they burn the keys of the houſe, and of the little cheſts, that ſhe may be able to open them and take out the gold and ſilver, for they believe the gilt paper will be turned into fine ſilver and gold, and ſuppoſe the king of the infernal regions [Yen vang] to be eaſily corrupted with this tempting metal.

This hope, joined to the oſtentatious ſhew, makes ſuch an impreſſion upon the minds of theſe poor Chineſe, that nothing but an extraordinary miracle of grace can undeceive them; in a word, the exerciſe of religion is perfectly free, and they celebrate this kind of feaſts whenever they pleaſe, and you have nothing but good words from all theſe impoſtors, who promiſe long life, great honours for your children, abundance of riches in this world, and above all things exquiſite happineſs in the next: ſuch are the extravagancies wherewith theſe impoſtors amuſe the credulity of the people; they have acquired ſo great authority over their minds that there are idols to be ſeen every where, which the blind Chineſe invoke inceſſantly, eſpecially in times of ſickneſs, when they are to go any journey, or when they are in danger.

In the voyage which P. Fontaney made from Siam to China in a Chineſe veſſel, he was an eye-witneſs of all their ceremonies, as ridiculous as ſuperſtitious. They had, ſays he, on the poop of their veſſel a ſmall idol quite black, with the ſmoke of a lamp, which burnt continually to his honour; before they ſat down to dinner they offered him ſome of the victuals deſigned

for their own repaſt; twice in a day they threw into the ſea little Gondolaes made of paper, to the end that being employed in over-ſetting thoſe ſmall boats he might ſpare their own.

But if, notwithſtanding theſe preſents and offerings, the waves were violently agitated by the ſpirit, which, as they believe, governs them, they then burn a great many feathers, whoſe ſmoke and ſmell infect the air, and they pretend by this means to lay the tempeſt, and drive away the evil demon at a great diſtance; but it was at the ſight of a mountain, which they diſcovered as they paſſed the channel of Cochin-china, and where they have built an idol temple, that they out-did themſelves in their ſuperſtition.

After they had offered victuals, lighted wax candles, burnt perfumes, thrown ſeveral figures of gilt paper into the ſea, and had proſtrated themſelves a great number of times, the ſailors prepared a ſmall veſſel made of boards, about four foot long, with maſts, cords, ſails, ſtreamers, compaſs, rudder, boat, cannon, proviſions, merchandiſes, and even a book of accompts; they had diſpoſed upon the quarter-deck, the forecaſtle, and the cords, as many ſmall figures of painted paper as there were men in the veſſel; they put this machine upon a raft, and lifted it up with ſeveral ceremonies, carried it about the veſſel with the ſound of a drum and copper-baſons; a ſailor habited like a Bonze was at the head of the proceſſion, fencing with a long ſtaff, and ſhouting as loud as poſſible; then they let it deſcend ſlowly into the ſea, and followed it with their eyes as far as they could ſee; after which this pretended Bonze went to the very higheſt part of the ſtern, where he continued his ſhouts, and wiſhed it a happy voyage.

As there are aſſemblies of women where the Bonzes preſide, there are likewiſe aſſemblies of men, which

they call faſters; every aſſembly has its ſuperior, who has under him a great number of diſciples called Tou ti, to whom they give the name of Sſeë fou, which is as much as to ſay, doctor father.

When they are induſtrious, and have gained any reputation, they eaſily attain this office; they preſerve in a family ſome old manuſcript, which has paſſed from father to ſon for ſeveral generations; this book is full of impious prayers which nobody underſtands, and there is none but the head of the family can repeat them; ſometimes theſe prayers are followed with ſurpriſing effects, and there needs nothing elſe to raiſe a man to the quality of Sſeë fou, and to gain a great number of diſciples: the days on which the aſſemblies are held, all the diſciples have notice to appear, and no perſon dares ſtay away; the ſuperior is placed in the bottom of the hall, about the middle; every one proſtrates himſelf before him, and then place themſelves to the right and the left in two lines; when the time is come they recite theſe ſecret and impious prayers, and make an end by placing themſelves at the table, and plunging themſelves into all manner of exceſs, for nothing can be more pleaſant than theſe Chineſe faſters; to ſay the truth they deny themſelves all their life the uſe of fleſh, fiſh, wine, onions, garlick, and every thing that heats, but they know how to make themſelves amends with other proviſions, and eſpecially with the liberty of eating as often as they pleaſe.

We are not to ſuppoſe that this ſort of abſtinence is any great trouble to a Chineſe, for there are great numbers who do not profeſs the art of faſting, and yet are contented with rice and herbs for their food, being not able to purchaſe fleſh.

When once they have attained the degree of Sſeë fou, and have gained a great number of diſciples, the

ſhare that every diſciple is obliged to pay on the days of meeting amounts to a conſiderable ſum in the ſpace of a year.

In ſhort there are no ſtratagems, nor ridiculous inventions, which theſe miniſters of Satan have not recourſe to, to keep their followers entirely devoted to the God Fo, and to alienate them from the preachers of the goſpel; but be this as it will, what has been mentioned hitherto is nothing but the exterior doctrine of Fo taught by the Bonzes, and adjuſted to the artifices which they make uſe of to impoſe on the credulity of the people: as to the interior doctrine, very few are allowed to be acquainted with its myſteries, the body of the Bonzes in general are thought to be too ſtupid to partake thereof; for thoſe who are initiated muſt have a ſublime genius, that they may be capable of attaining the higheſt perfection.

This interior doctrine is the ſame that was taught by Fo in the laſt moments of his life, and which his diſciples, whom he truſted moſt, have taken care to explain and propagate: we need do nothing more than mention this ridiculous ſyſtem, to ſhew how far the folly of mankind will lead thoſe who give way to ſuch like extravagancies.

They teach that a vacuum or nothing is the principle of all things, that from this our firſt parents had their original, and to this they returned after their death; that the vacuum is that which conſtitutes our being and ſubſtance; that it is from nothing, and the mixture of the elements, that all things are produced, and to which they all return; that all beings differ from one another only by their ſhape and qualities, in the ſame manner as ſnow, ice, and hail differ from each other; and in the ſame manner as they make a man, a lion, or ſome other creature of the ſame metal,

which loſing their ſhapes and qualities become again the ſame, uniform maſs.

Thus they ſay all beings, as well animate as inanimate, though differing in their qualities and figures, are only the ſame thing proceeding from the ſame principle; this principle is a moſt admirable thing, exceeding pure, free from all alteration, very fine, ſimple, and by its ſimplicity is the perfection of all beings; in ſhort it is very perfect, and conſtantly at reſt, without energy, power or underſtanding, nay more, its eſſence conſiſts in being without underſtanding, without action, without deſires; to live happy we muſt continually ſtrive by meditation, and frequent victories over ourſelves, to become like this *Principium*, and to this end accuſtom ourſelves to do nothing, to deſire nothing, to perceive nothing, to think on nothing; there is no diſpute about vice or virtues, rewards or puniſhments, providence and the immortality of the ſoul; all holineſs conſiſts in ceaſing to be ſwallowed up by nothing; the nearer we approach to the nature of a ſtone, or the trunk of a tree, the more perfect we are; in ſhort it is in indolence and inactivity, in a ceſſation of all paſſions, in a privation of every motion of the body, in an annihilation of all the faculties of the ſoul, and in the general ſuſpenſion of all thought, that virtue and happineſs conſiſt; when a man has once attained this happy ſtate he will then meet with no further viciſſitudes and tranſmigrations, he has nothing to fear for the future, becauſe properly ſpeaking he is nothing; or if he is any thing he is happy, and to ſay every thing in one word, he is perfectly like the god Fo.

This doctrine is not without its followers even at court, where it was embraced by ſome grandees: the emperor Kao tſong was ſo bewitched with it, that he

reſigned the government of the empire to his adopted ſon, that he might entirely addict himſelf to theſe ſtupid and ſenſeleſs meditations.

However the greateſt part of the learned have oppoſed this ſect, and among others a famous Colao called Poei guei, a zealous diſciple of Confucius; they attacked it with all their might, proving that this apathy, or rather this monſtrous ſtupidity, overturned all morality and civil ſociety; that man is raiſed only above other beings by his thinking and reaſoning faculties, and by his application to the knowledge and practice of virtue; that to aſpire after this fooliſh inactivity is renouncing the moſt eſſential duties, aboliſhing the neceſſary relation of father and ſon, huſband and wife, prince and ſubject, and that if this doctrine was followed it would reduce all the members of a ſtate to a condition much inferior to that of beaſts.

Thus China is become a prey to all ſorts of ridiculous and extravagant opinions; and though ſome of the learned oppoſe theſe ſects, and treat them as hereſies, and have ſometimes inclined the court to extirpate them throughout the empire, yet ſuch inclinations have been attended with no effect, for hitherto they have been tolerable, either through fear of exciting commotions among the people, or becauſe they have had ſecret favourers and protectors among the learned themſelves; ſo that all that they ever do is to condemn hereſy in general, which is put in practice every year at Peking.

It is this monſtrous heap of ſuperſtitions, magick, idolatry and atheiſm, that, having very early infected the minds of ſome of the learned, has ſpawned a ſect which is embraced in the room of religion or philoſophy, for it is difficult to give it a true title, nor perhaps do they know what to call it themſelves.

Of the Sect of ſome of the Learned of theſe later Times.

THE modern doctors, who are authors of a new doctrine, by which they pretend to explain whatever is obſcure in the antient books, appeared under the reign of the nineteenth family of Song, above a thouſand years after idolatry had got footing in China: the troubles that the different ſects, and the wars cauſed in the empire, have intirely baniſhed from it the love of the ſciences, and introduced ignorance and corruption of manners, which have been predominant there for many ages.

There were then found but few doctors who were capable of rouſing men's minds from ſo general a lethargy, but the taſte the imperial family of Song had for the antient books revived, by little and little, an emulation for learning; there appeared among the principal Mandarines men of genius and ſpirit, who undertook to explain not only the antient canonical books, but the interpretation made thereon by Confucius, by Mencius his diſciple, and other celebrated authors.

About the year one thouſand and ſeventy was the time that theſe interpreters appeared, who gained a great reputation; the moſt famous were Tchu tſe and Tching tſe, who publiſhed their works under the reign of the ſixth prince of the family of Song; Tchu hi diſtinguiſhed himſelf ſo greatly by his capacity, that they revered him as the prince of learning: though theſe authors have been had in eſteem for theſe five or ſix hundred years paſt, yet they are ſtill looked upon as modern authors, eſpecially when compared with the ancient interpreters, who lived fifteen ages before them.

In a word, about the year of our Lord one thouſand

four hundred the emperor Yong lo made choice of forty-two of the moſt ſkilful doctors, whom he commanded to reduce the doctrine into one body, and to take eſpecial notice of the commentaries of Tchu tſe and Tching tſe, who flouriſhed under the reign of the family of Song.

Theſe Mandarines applied themſelves to this work, and beſides their interpretation of the canonical books, and of the works of Confucius and Mencius, they compoſed another containing twenty volumes, and gave it the title of Sing li ta tſuen, that is, Of nature or natural philoſophy: they followed, according to their orders, the doctrines of theſe two writers, and that they might not ſeem to abandon the ſenſe and doctrine of ancient books, ſo much eſteemed in the empire, they endeavoured by falſe interpretation, and by wreſting the meaning, to make them ſpeak their own ſentiments.

The authority of the emperor, the reputation of the Mandarines, their ingenious and polite ſtyle, the new method of handling the ſubject, their boaſt of underſtanding the ancient books, gave a reputation to their works, and many of the learned were gained over thereby.

Theſe new doctors pretended that their doctrine was founded on the moſt ancient of the Chineſe books, but their explanations were very obſcure, and full of equivocal expreſſions, that made it ſeem as though they were afraid of rejecting the old doctrines, and yet in reality what they advanced was entirely new: the following is a ſketch of their ſyſtem, which it is hard to make ſenſe of, and perhaps the inventers themſelves had no clear notions of what they had written.

They give the firſt principle of all things the name of Tai ki, which they ſay is impoſſible to be explained, being ſeparated from imperfections of matter, and

therefore can have no appellation agreeable to its nature: however they compare it to the ridge of a houſe, which ſerves to unite the roof; to the root of a tree, to the axletree of a chariot, to a hinge on which all things turn; and they affirm it to be the baſis, the pillar, and the foundation of all things: it is not, ſay they, a chimerical being, like to the vacuum of the Bonzes; but it is a real being which had exiſtence before all things, and yet is not diſtinguiſhable from them, being the ſame thing with the perfect and imperfect, the heaven, the earth, and the five elements, inſomuch that every thing may in a ſenſe be called Tai ki.

They ſay likewiſe that we ought to conſider of it as a thing immoveable and at reſt; when it moves it produces a Yang, which is a perfect, ſubtile, active matter, and is in continual motion; when it is at reſt it produces Yn, a matter groſs, imperfect, and without motion: this is ſomething like a man who, while he is at reſt, profoundly meditates upon a ſubject, and who proceeds from reſt to motion when he has explained what he meditated upon: from the mixture of theſe two ſorts of matter ariſe the five elements, which by their union and temperament produce different beings, and diſtinguiſh one thing from another: hence ariſe the continual viciſſitudes of the parts of the univerſe, the motion of the ſtars, the repoſe of the earth, the fruitfulneſs or ſterility of the plains: they add that this matter, or rather this virtue inherent in matter, produces, orders and preſerves all parts of the univerſe; that it is the cauſe of all the changes, and yet is ignorant of its own regular operations.

However, nothing is more ſurprizing than to read of the perfections that theſe modern commentators attribute to Tai ki: they ſay its extenſion is infinite, its nature pure and perfect, duration without beginning

and without end: it is the idea, the model, and the ſource of all things, and the eſſence of all other beings: in ſhort in ſome places they ſpeak of it as of an animated being, and give it the name of ſoul and ſpirit, and look upon it as the ſupreme underſtanding, but when they would reconcile theſe notions to the ancient books they fall into the moſt manifeſt contradictions.

To the ſame being, which they call Tai ki, they likewiſe give the name of Li, and this, they ſay farther, joined to matter is the compoſition of all natural bodies, and ſpecificates and diſtinguiſhes one thing from another; their method of reaſoning is as follows: you make out of a piece of wood a ſtool or a table, but the Li gives the wood the form of the table or ſtool, and when they are broke the Li of neither ſubſiſts any longer.

Their reaſonings in points of morality are the ſame; they call Li that which eſtabliſhes the reciprocal duty between the prince and the ſubject, the father and the ſon, the huſband and the wife; they give likewiſe the name of Li to the ſoul, becauſe it informs the body, and when it ceaſes to inform it, the Li is ſaid to be deſtroyed; in the ſame manner, ſay they, as ice diſſolved by heat loſes the Li whereby it became ice, and reſumes its fluidity and natural being.

In ſhort, when they have diſputed in this unintelligible manner concerning the nature of Tai ki and Li, they neceſſarily fall into atheiſm, becauſe they exclude every efficient ſupernatural cauſe, and admit no other principle than an inanimate virtue or energy united to the matter, to which they give the name of Li or Tai ki.

But they find themſelves moſt embarraſſed when they would fain elude the great number of plain texts, in the ancient books, which ſpeak of ſpirits, of juſtice, of

the providence of a ſupreme Being, and the knowledge which he has of the ſecrets of men's hearts, &c. for when they endeavour to explain them in their own groſs manner they are certain to fall into freſh contradictions, deſtroying in one place what they eſtabliſh in another.

However, if we may credit the teſtimony of a great number of miſſionaries, who have ſpent the chief part of their lives in the empire, and who have gained an exact knowledge of the Chineſe affairs by means of ſtudying their books, and converſing with men of the greateſt repute for knowledge among them, the truly learned have not given way to theſe mad notions, but have adhered ſtrictly to the text of the antient books, without regarding the extravagant opinions of modern commentators.

So that the ſect of the learned may very properly be ſaid to be of two claſſes.

The firſt are thoſe who pay little regard to the commentaries of the moderns, but have the ſame notion of the ſupreme Being, the author of the univerſe, as the old Chineſe, that is the Chineſe who have lived ſince Fo hi, and before the time of theſe new commentators.

The ſecond are thoſe who, neglecting the text, ſeek the ſenſe of the ancient doctrine in the gloſſes of the new commentators, and adhering, like them, to a new philoſophy are deſirous of gaining a reputation from their confuſed and dark notions; they are willing to perſuade people that they are able to explain the manner of the production and government of the world by material cauſes, and yet they would ſtill be thought the true diſciples of Confucius.

But that I may act the part of a faithful hiſtorian, I cannot deny that ſome of the miſſionaries have been perſuaded that all the learned in the empire are no bet-

ter than ſo many atheiſts, and that whatever declarations the emperor Cang hi and others have made to the contrary, have been the effects of mere complaiſance, or downright diſſimulation; for though the above mentioned prince averred that it was not to the viſible and material heaven that he offered ſacrifice, but to the Lord and Creator of heaven and earth, and all things, he might mean the root and origin of all things, which is nothing elſe but the Li or celeſtial virtue inherent in matter, which is, according to the Chineſe atheiſts, the principal of all things.

Beſides, when we read in their books, or hear the Chineſe affirm, that life and death, poverty and riches, and all events in general, depend on Tien or heaven; that nothing is done but by his orders, that he rewards the good and puniſhes the wicked, that he cannot be deceived, that he ſees all things, hears all things, and knows all things, that he penetrates the ſecret receſſes of the heart, that he hears the complaints of the good and virtuous, and grants their petitions, &c. all theſe expreſſions, according to them, ought to be looked upon as metaphorical, by which they would have the people underſtand that all things happen as if in reality heaven was an intelligent being.

In ſhort they pretend that as the Stoicks aſcribed the variety of events to fatal neceſſity, in like manner the learned among the Chineſe attribute to heaven, and the influence thereof, good and evil, rewards and puniſhments, the revolutions of ſtates and kingdoms; and, in a word, all ſorts of events, whether happy or unhappy, that we ſee in the world.

Thus having related the ſentiments of ſkilful perſons, who have made it their buſineſs to ſtudy the Chineſe affairs, I muſt not forget a particular ſort among the learned of this nation, who have compoſed

a ſyſtem of their own from all the different ſects, and have endeavoured to reconcile all together.

As the ſtudy of letters is the road to the higheſt dignities, and as it is open to perſons of all degrees, there muſt needs be many of mean extraction, who have been brought up in idolatry, and when they become Mandarines, either through the prejudice of their education, or a publick complaiſance to the people, and to maintain the publick tranquillity, ſeem to adopt the opinions of every different ſect, and the rather becauſe the Chineſe of all ranks ſeldom look any farther than the preſent life: the Mandarines, who are generally the living deities of the country, have ſeldom any other god but their fortune, and as it is ſubject to ſeveral troubleſome turns, their principal care is to avoid theſe misfortunes, and to keep themſelves ſafe in their poſts. The ſtudents, who may be looked upon as the leſſer nobility, have nothing at heart but a certain honour, which conſiſts in ſucceeding in their examinations, and in raiſing themſelves to the higheſt degree. The merchants think of nothing, from morning to night, but their buſineſs; and the reſt of the people are entirely taken up in procuring a livelihood, that is a ſmall quantity of rice and pulſe: in this manner is the time of all the Chineſe taken up.

The learned, of whom I am ſpeaking, are as forward as the reſt in declaiming againſt falſe ſects, but experience ſhews that they are as much ſlaves to Fo as the vulgar themſelves; their wives, who are ſtrongly attached to idols, have a kind of an altar in the moſt honourable part of their houſes, whereon they place a company of images finely gilt; and here, whether out of complaiſance, or otherwiſe, theſe pretended diſciples of Confucius often bow the knee.

The extreme ignorance of the nation greatly con-

tributes to the readineſs wherewith theſe Chineſe doctors, as well as the vulgar, fall into the moſt ridiculous ſuperſtitions; but this ignorance has no relation to their ſkill in carrying on buſineſs, for in this they generally exceed the Europeans; nor does it reſpect their laws of government, for no people in the world have better; nor yet does it regard their moral philoſophy, for their books are full of wiſe maxims, if they would but put them in practice: but their moſt ſkilful doctors are ignorant of all other parts of philoſophy, for they know not how to reaſon juſtly on the effects of nature concerning their ſouls, or the ſupreme Being, for theſe things take up but little of their thoughts; nor do they much concern themſelves about the neceſſity of religion, or their ſtate after death: however their is no nation in the world more addicted to ſtudy, but then they ſpend their younger years in learning to read, and the remainder of their lives is taken up either in the duties of their function, or in compoſing academical diſcourſes.

This groſs ignorance of nature makes great numbers attribute the moſt common accident to ſome evil genius, but this is chiefly among the common people, eſpecially among the women, and they endeavour to appeaſe it by impious and ridiculous ceremonies; ſometimes they pay homage to ſome idol, or rather to the demon belonging thereto; ſometimes to ſome high mountain or great tree, or an imaginary dragon which they ſuppoſe in the ſky or at the bottom of the ſea; or elſe, which is ſtill more extravagant, to the quinteſſence of ſome animal, for inſtance a fox, an ape, a tortoiſe, a frog, &c.

They affirm that theſe animals, after they have lived ſome time, have the power of purifying their eſſence, and of diveſting themſelves of whatever is groſs and

earthly, and this refined part which remains is that which troubles the imagination of men and women; but of all a fox thus purified is the moſt dreadful.

There are three other things that contribute greatly to keep them in ignorance.

The firſt is what the Chineſe call Souan Ming, Telling of fortunes; the country is full of a ſort of people who pretend to be ſkilful in reading the deſtinies of mankind; they are generally blind, and go from houſe to houſe playing on a kind of Theorboe, and will give a ſpecimen of their ſkill for about a halfpenny; it is ſurpriſing to hear their extravagant fancies about the letters of the year, day, month and hour of a perſon's birth; they will predict the general misfortunes that attend you, but are very particular in promiſing riches and honours, and great ſucceſs in trade or ſtudy; they will acquaint you with the cauſe of your own diſtemper, or that of your children, and the reaſon of your father's or mother's death, which they always pretend is owing to ſome idol that you have offended, and muſt appeaſe; if what they have foretold comes to paſs by mere chance, then they are confirmed in their errors; but if the contrary happens they are ſatisfied with ſaying, That this man did not underſtand his buſineſs.

The ſecond thing is drawing the lots called Pacoua; there are ſeveral manners of drawing them, but the moſt common is to go before an idol and burn certain perfumes, knocking the forehead ſeveral times againſt the ground; there is alſo near the idol a box full of flat ſticks, one whereof they let fall at a venture, on which there are enigmatical characters written, the ſenſe of which is explained by the Bonze who preſides over the ceremony, or elſe they conſult an old writing which is ſtuck againſt the wall, by which they find out the conjuration; this is commonly put in

practice when they undertake any affair of moment, or are going any journey, or are about marrying their children, and upon a hundred other occaſions, that they may meet with a fortunate day and happy ſucceſs.

But the third thing is moſt ridiculous of all, and what the Chineſe are moſt infatuated with; they call it Fong choui, that is, The wind and water, and they mean by that the happy or unhappy ſituation of a houſe, and eſpecially of a burying-place; if by chance a neighbour builds houſes in a contrary ſituation to your own, and one of the corners of his is oppoſite to the ſide of yours, it is ſufficient to make you believe that all is loſt, and it begets a hatred that cannot be extinguiſhed as long as the new houſe ſtands, and is an affair that may be brought before the Mandarine; but if there happens to be no other remedy, you muſt ſet up a dragon, or ſome other monſter, made of baked clay, on the middle of your roof; the earthen dragon muſt give a terrible look againſt the fatal corner, and open a dreadful mouth as it were to ſwallow up the evil Fong choui, that is the bad air, and then you will be a little more ſecure.

This was the method that was taken by the governor of Hien tchang to defend himſelf againſt the Jeſuit's church, which is built upon an eminence, and overlooks his palace in the bottom; he had likewiſe the precaution to turn the apartments of his palace a little more oblique, and raiſed about two hundred paces from the church a kind of a gatehouſe three ſtories high to ſtave off the influence of the Tien tchu tang, that is, The church of the Lord of heaven.

Many other things might be related with regard to the ſituation of a houſe, the place of the door, and the day and manner of building the oven for rice, but that

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wherein the Fong choui triumphs moſt, are the tombs and ſepulchres of the dead: there are a ſort of impoſtors, whoſe buſineſs is to find out a fortunate hill or mountain for this purpoſe, and when they have determined, by their juggling tricks, which is ſo, no ſum of money is thought too great for the purchaſe of it.

Fong choui is regarded by the Chineſe as ſomething more valuable than life itſelf, becauſe they imagine that the happineſs or miſery of life depends upon this abſurd chimera; ſo that if any perſon has greater talents or capacity than the reſt of mankind, if he attains his doctor's degree only, or is raiſed to a Mandarinate, if he has ſeveral children, lives to a good old age, or ſucceeds in trade, it is neither his wit, ſkill or honeſty that is the occaſion of it, it is his houſe happily ſituated, it is the ſepulchre of his departed parents and relations that has an excellent Fong choui.

Of the COINS *and* MONEY *of the* CHINESE.

NEITHER in Canton, nor indeed throughout the whole empire, are any coins ſtruck, excepting the Li or Caſh. This Li is made of the ſcum of copper, mixed with other coarſe metal; it is ſomewhat larger than our Engliſh farthing, but thinner, with ſome Chineſe characters on each ſide; and in the center of each Caſh is a ſquare hole in order to put them on a ſtring, for the eaſe of numbering. Inſtead of coins they cut their gold and ſilver into ſmall pieces of different weights. There is almoſt no gold uſed in our dealings with them, it being about fifty per cent. cheaper there than in Britain. We therefore uſe ſilver as the current money in traffic.

As the Chineſe pay no regard to coin, ſo all goes by weight. Nor do they regard the workmanſhip of any thing in ſilver; it is the ſame to them when melted down, as in the fineſt work.

Their weight for ſilver, by the names of which they they denominate any piece of money, are called

By the Chineſe, Leang, Tſean, Foan, and Li.

By the Portugueſe, Tael, Mace, Candarins, and Caſh.

The Leang or Tael, is equal to ſix ſhillings and three pence ſterling, which is divided into ten Tſean or Mace, equal to ſeven pence halfpenny ſterling each. Theſe are again divided into ten Foan or Candarins, equal to three farthings ſterling, and each of theſe are divided again into ten equal parts, called Li or Caſh, equal only to the tenth part of three farthings.

Our Engliſh crown paſſes currently for eight Mace,

though it oftener weighs leſs than more. It is from this that I value the Tael at ſix ſhillings and three pence, though commonly reckoned ſix ſhillings and eight pence. For,

	l.	*s.*	*d.*
Eight mace, the current value of our crown, is —— ——	0	5	0
Two mace more is, at that rate, equal to — — —	0	1	3
So that ten mace, or one tael, is equal to —— ——	0	6	3

TABLE *of the* CHINESE *and* ENGLISH *Money.*

CANDARIN.

	d.	*qrs.*	
1 Candarin, equal	to	¾	ſterling.
2 ditto —— ———	to 1	½	
3 ditto ——— ——	to 2	¼	
4 ditto —— ———	to 3		
5 ditto ——— ——	to 3	¾	
6 ditto —— ———	to 4	½	
7 ditto —— ———	to 5	¼	
8 ditto ——— ——	to 6		
9 ditto —— ———	to 6	¾	
10 equal to a mace, or	to 7	½	

MACE.

		s.	d.	
2 Mace, equal	to	1	3	sterling.
3 ditto — —	to	1	10½	
4 ditto — —	to	2	6	
5 ditto — —	to	3	1½	
6 ditto — —	to	3	9	
7 ditto — —	to	4	4½	
8 ditto — —	to	5	0	
9 ditto — —	to	5	7½	
10 ditto, equal to a tael, or		6	3	

TAEL.

		l.	s.	d.	
2 Tael, equal	to	0	12	6	sterling.
3 ditto — —	to	0	18	9	
4 ditto — —	to	1	5	0	
5 ditto — —	to	1	11	3	
6 ditto — —	to	1	17	6	
7 ditto — —	to	2	3	9	
8 ditto — —	to	2	10	0	
9 ditto — —	to	2	16	3	
10 ditto — —	to	3	2	6	
20 ditto — —	to	6	5	0	
30 ditto — —	to	9	7	6	
40 ditto — —	to	12	10	0	
50 ditto — —	to	15	12	6	
60 ditto — —	to	18	15	0	
70 ditto — —	to	21	17	6	
80 ditto — —	to	25	0	0	
90 ditto — —	to	28	2	6	
100 ditto — —	to	31	5	0	

This table will be very uſeful to thoſe who make a voyage to China, for readily finding the value of their money.

The Chineſe people keep ſcales and weights in their pockets, for weighing the money they receive or pay. They are put in ſmall portable wooden caſes. Theſe ſcales are made after the manner of the Roman balance, or our Engliſh ſtilliards, called by the Chineſe Litang, and by us Dot-chin.

It is no leſs the intereſt of all foreigners to have a caſe of theſe about them, to weigh money; as there are a number of ſharpers, not only among the common people, but even among the merchants, who have falſe Dot-chins, and a ſly way of holding them in their hand to caſt the weight to their own advantage.

The Chineſe have alſo a large inſtrument, ſomewhat like ſciſſars, for cutting money into ſuch ſmall pieces as they have occaſion for, which the Engliſh call Chop-chin. Even in the uſing this inſtrument they will impoſe upon you. When I have given a dollar to be cut in two, I have loſt a Candarin or two in the weight. The upper part of this inſtrument is ſharp for cutting the money, and the lower has a ſlit or ſocket to receive the upper; but ſometimes the upper part, which ſhould be ſingle and ſharp, is double and hollow, that in cutting, is filled up with a thin bit of the money which they cheat you of. The larger ſort of theſe inſtruments are kept in the houſes and ſhops of merchants, and the ſmaller ones they keep in their pocket.

As the Chineſe divide their money into decimal parts, it is very eaſily reckoned. Inſtead of uſing pen and ink, as we do, in their arithmetical computations, they uſe round timber beads, fixed on wire, or on

ſmall pieces of wood, that are again fixed on a long ſquare wooden ſtand, about an inch deep, much like a common wooden ink-ſtandage.

Of the TRADE, MERCHANDISE, *and* SHIPPING *of the* CHINESE.

THIS empire has always been rendered very flouriſhing, by the facility of tranſporting merchandize by means of the rivers and canals, and by the particular riches of every province. As the Chineſe have among themſelves every ſupply for the neceſſities and pleaſures of life, they ſeldom trade with any nation far diſtant from their own.

Their ports under the emperors of their own nation were always ſhut up to foreigners, but ſince the Tartars are become maſters of China they have been open to all nations. Thus to give a full account of the Chineſe trade, we may ſpeak of that carried on among themſelves and their neighbours, and then of that carried on by the Europeans with them.

The trade carried on within China is ſo great, that that of all Europe is not to be compared therewith; the provinces are like ſo many kingdoms, which communicate to each other what they have peculiar to themſelves, and this tends to the preſervation of union, and makes plenty reign in all the cities. The provinces of Hou quang and Kiang ſi ſupply all the provinces with rice that are not well provided; the province of Tche kiang furniſhes the fineſt ſilk; Kiang nan varniſh, ink, and curious work of all ſorts; Yun nan, Chenſi, and Chan ſi yield iron, copper, and ſeveral other metals, horſes, mules, furs, &c. Fo kien has ſugar and the

beſt tea; Se tchuen, plants, medicinal herbs, rhubarb, &c. and ſo of the reſt; for it is not poſſible to deſcribe exactly the particular riches of each province.

All the merchandiſes, ſo readily tranſported along the rivers are ſold in a very ſhort time; you may ſee, for inſtance, merchants who three or four days after their arrival at a city have ſold ſix thouſand caps proper for the ſeaſon. Trade is never interrupted but on the two firſt days of the firſt moon, which they employ in diverſions and the common viſits of the new year: Except at this time every thing is in motion as well in the cities as in the country. The Mandarines themſelves have their ſhare in buſineſs, and there are ſome among them who give their money to truſty merchants to increaſe their income in the way of trade.

In ſhort there are none but the pooreſt families, who but with a little management can find means to ſubſiſt very eaſily by their trade. There are many families whoſe whole ſtock does not amount to a crown, and yet the father and mother, with two or three children, are maintained by the little trade that they carry on, get garments of ſilk for days of ceremony, and in a few years time enlarge their commerce to ſomething conſiderable.

This is difficult to comprehend, and yet happens every day; for inſtance, one of theſe ſmall merchants, who has about fifty ſous, will buy ſugar, meal and rice, and make ſmall cakes, which he has baked an hour or two before day to kindle, as they expreſs it, the heart of travellers; his ſhop is hardly open before his merchandiſe is carried off by country people, who come in crowds in a morning to every city, by the workmen, porters, advocates, and children of the diſtrict. This little trade produces in a few hours twen-

ty ſous more than the principal, the half of which is ſufficient to maintain his ſmall family.

In a word the moſt frequented fair is but a faint reſemblance of the incredible crowds of people that are to be ſeen in the generality of cities, who either ſell or buy all ſorts of commodities. It were to be wiſhed the Chineſe merchants were more honeſt in their dealings, eſpecially when they trade with foreigners; they always endeavour to ſell as dear as they can, and often make no ſcruple of adulterating their commodities.

Their maxim is that thoſe who buy ſhould give as little as poſſible, and upon this principle they think themſelves in the right to aſk the greateſt price, and to take it if the buyer is ſo ſimple or ignorant as to give it: It is not the merchant who deceives, ſay they, it is the buyer who deceives himſelf. However, thoſe who act upon theſe deteſtable principles are the firſt in praiſing the honeſty and diſintereſtedneſs of others, ſo that they ſtand ſelf-condemned.

Trade being ſo extenſive in all the provinces of China, as I have already ſaid, it is not at all ſurpriſing that the inhabitants are ſo little deſirous of foreign trade, eſpecially ſince they have contemptible thoughts of all foreign nations: Thus in their ſea-voyages they never ſail through the ſtreight of Sonda, their fartheſt voyages reach no farther on the ſide of Malacca than to Achen, on the ſide of the ſtreights of Sonda to Batavia, which belongs to the Hollanders, and to the north as far as Japan; I ſhall therefore explain as briefly as poſſible to what places on theſe ſeas they carry on a trade, and what is the nature of the merchandiſe which they import and export.

I. Japan is a kingdom which they often frequent, and commonly ſet ſail for it in the month of June or July at fartheſt: They go to Camboya or Siam, where

they import merchandiſes proper for thoſe countries, and take in others that there is a great demand for at Japan, and when they return into their own country they find that they have made two hundred per cent. by their voyage.

If from the ports of China, that is from Canton, E. mouy, or Ning po, they go directly to Japan, then they export the following merchandiſes: 1. Drugs, ſuch as gin ſeng, birthwort, rhubarb, and ſuch like. 2. Bark of Arika, white ſugar, buffalo and cow-hides: As for the ſugar they gain greatly by it, even ſometimes a thouſand per cent. 3. All ſorts of ſilks, but chiefly ſattins, taffeties, and damaſks of divers colours, but principally black. Some of theſe pieces coſt but ſix taels in China, and yet ſell at Japan for fifteen taels. 4. Silken ſtrings for inſtruments, eagle and ſandal wood, which is much in requeſt among the Japaneſe for perfumes, becauſe they conſtantly offer incenſe to their idols. 5. European cloth and camblets, which have a quick ſale, but as they are imported by the Dutch the Chineſe never carry them unleſs they can ſell them at the ſame price, and yet they affirm they gain fifty per cent. thereby, which ſhews what a great profit the Dutch make by the trade.

The merchandiſes which the Chineſe traders load their veſſels with back are,

1. Fine pearls which coſt more or leſs in proportion to their beauty and bigneſs, and at ſome particular times they gain a thouſand per cent. by them.

2. Red copper in bars which they buy for three or four taels, and ſell in China for ten or twelve; wrought copper, ſuch as balances, chaffing-diſhes, incenſe-pans, baſons, &c. which they ſell very dear in their own country, the copper being fine and agreeable to the ſight.

3. Sabre-blades, which are much eſteemed in China; they coſt but a piaſter in Japan, and ſell ſometimes for ten piaſters in China.

4. Smooth flowered paper of which the Chineſe make fans.

5. Porcelaine which is very beautiful, but is not uſed in the ſame manner as that of China, becauſe it will not bear boiling water; it is ſold in Japan much at the ſame price as china-ware is ſold in China.

6. Japanned works, which are not equalled in any other place in the world: The price is not ſettled, but the Chineſe dare not load but ſeldom with them for fear they ſhould not ſell again, but when they do import them they ſell extremely dear: A cabinet that was but two feet high, and not much above the ſame breadth, was ſold in China for a hundred pieces of eight: The merchants of Emouy and Ning po are thoſe which load moſt freely with them, becauſe they carry them to Manilla and Batavia, and gain conſiderably by the Europeans who are fond of theſe ſort of works.

7. Gold, which is very fine, and a certain metal called Tombac, by which they gain fifty or ſixty per cent. at Batavia.

If one may depend on the honeſty of the Chineſe it would be eaſy for the Europeans to have commerce with Japan by their means; but this is impoſſible unleſs they were to bear them company, and be maſters of the cargo, and had a ſufficient force to prevent inſults.

II. The Chineſe alſo trade to Manilla, and import a great deal of ſilk, ſtripped and flowered ſattins of different colours, embroidery, carpets, cuſhions, night-gowns, ſilk ſtockings, tea, china-ware, japanned work,

drugs, &c. by which they gain generally fifty per cent. and bring nothing back but pieces of eight.

III The trade that the Chineſe carry on the moſt regularly is to Batavia, which they find moſt eaſy and moſt gainful: Not a year paſſes but veſſels ſail for this city from Canton, Emoüy, and Ning po: It is towards the eleventh moon, that is in December, that they put to ſea. The merchandiſes they are loaded with are,

1. A kind of green tea, which is very fine and of a good ſmell, but Song lo tea is not much ſought after by the Dutch.

2. China-ware, which is ſold as cheap there as at Canton.

3. Leaf-gold and gold-thread, which is nothing but gilt paper; ſome of this is not ſold by weight but in ſmall ſkains, and is dear becauſe it is covered with the fineſt gold, but that which the Chineſe bring to Batavia is ſold only by weight; it is made up in parcels with large long tufts of red ſilk, which is put there on purpoſe to ſet off the colour of the gold, and to make the parcels weigh heavier: The Hollanders make no uſe of it, but they export it to Malais, where they make a conſiderable profit of it.

4. Toutenack, a metal that is between tin and iron, and brings the merchants a hundred, and ſometimes a hundred and fifty per cent.

5. Drugs, and eſpecially rhubarb.

6. A great quantity of utenſils of copper, ſuch as baſons, chaffing diſhes, great kettles, &c.

They import from Batavia, 1. Silver in pieces of eight. 2. Spices, particularly pepper, cloves, nutmegs, &c. 3. Tortoiſe-ſhells, of which the Chineſe make very neat toys, and among others combs, boxes, cups, knife-handles, pipes, and ſnuff boxes after the faſhion

of thoſe in Europe, and which coſt but five pence. 4. Sandal-wood, and red and black wood proper for cabinet-work, and another red wood which ſerves for dying, commonly called Brazil-wood. 5. Agate-ſtones ready cut, of which the Chineſe make ornaments for their girdles, buttons for their caps, and a kind of bracelets for their necks. 6. Yellow amber in lumps, which they ſell very cheap; in a word European cloths, which they gain as much by as when they ſell them at Japan.

This is the greateſt trade that the Chineſe carry on out of their own country; they likewiſe go, but very ſeldom, to Achen, Malacha, Ihor, Palana, Ligor, which depend on the kingdom of Siam, to Cochin-china, &c. The trade that they carry on at Ihor is the moſt eaſy and gainful; they even would not gain the expence of their voyage when they go to Achen, if they failed of being there in the months of November and December, which is the time that the ſhips belonging to Surat and Bengal are upon the coaſt.

They ſeldom import any thing elſe from this country but ſpices, ſuch as pepper, cinnamon, &c birds-neſts, which are counted ſo delicious at the Chineſe feaſts, rice, camphire, ratan, which is a kind of long cane, which they weave together like ſmall ſtrings, torches made of the leaves of certain trees which burn like pitch, and ſerve for flambeaux when they march in the night, and gold, tin, &c.

There now remains nothing to be ſpoke of but the trade the Europeans carry on with the Chineſe.

The gains of the Engliſh in a voyage to China chiefly ariſe from the goods imported from that empire, and not from what are carried thither. We buy the moſt part of their goods with ſilver. Lead is almoſt the only commodity for which our merchants get more

than prime coſt. We carry alſo ſcarlets, blue, black, green and yellow broad cloths thither. But the remnants or ſmall pieces which we get cheap in England, turn to better account, than whole pieces. Of theſe ſmall pieces the Chineſe make long purſes which hang by their ſide, tied by ſilken ſtrings to their girdle.

The following goods turn alſo to pretty good account, if they can be conveyed aſhore without paying the duties, otherwiſe the charge and trouble will be equal to the profit, viz.

Large looking-glaſſes,
Coral branches,
Flint ware for ſhamſhue-cups,
Ordinary horſe piſtols with gilt barrels,
Old wearing apparel of ſcarlet or blue cloth,
Sword blades about 14 s. per dozen,
Spectacles ſet in horn, about 8 s. 6 d. per dozen,
Clocks and watches of ſmall price,
Small braſs tweezer caſes,
Any new toy not before imported.

Goods imported from China, are teas, porcelaine, quickſilver, vermillion, and other fine colours; china root, raw and wrought ſilks, copper in bars, of the ſize of ſticks of ſealing wax, camphire, ſugarcandy, fans, pictures, lacquered ware, ſoy, borax, lapis lazuli, galingal, rhubarb, coloured ſtones, tutanague, i. e. a ſort of tin; gold, with many things made of mother of pearl.

Green tea is drank in India, Perſia, and all the Eaſtern nations. Bohea is little eſteemed by them. Singlo or green tea is to be choſen by its fine ſmell, and light colour; for if any of the leaves appear browniſh or withered, it is not good. Imperial or Bing tea is ſtill

lighter than green tea, of a pleaſant ſmell, but not ſo ſtrong as ſinglo. If it once loſe its criſpneſs, it is good for little; which it will do, though very freſh and good when bought, if great care is not taken in packing it.

Although the exportation of gold be prohibited, the Mandarines themſelves ſell it in a concealed way, to the European merchants. Ten tael weight of gold touch 92, bought at touch for touch, (the moſt governing price) amounts to 111 oz. 8 dwt. 5 gr. current. Ten tael of ſilver, at 5 s. 6 d. per oz. is 30 l. 12 s. 8 d. for which you have 12 oz. 2 dwt. 4 gr. worth about 4 l. an ounce in London, is 48 l. 8 s. 8 d. and makes upwards of 58 per cent. profit. But gold is a commodity that is ſeldom bought there by any but thoſe who have more money to lay out than they have either room or privilege in the ſhip, which ſeldom happens. There are a great many ſorts of goods on which they may make 5 or 600 per cent. if got ashore in London without paying duty, and ſold to proper hands.

A great deal depends on a perſon's knowledge of what things are likely to take in England, and at what price they are commonly ſold. If a private trader would improve ſuch a voyage to advantage, he ſhould conſult with the hard-ware, china or toy merchants in London, before he goes, and ſhould carry with him patterns or muſters by which things may be made or painted in China; for the Chineſe workmen of all profeſſions are ſo ingenious, that they will imitate any thing that is ſhown them to the greateſt perfection and exactneſs.

Prices of goods ſold at Canton by the Engliſh company, 1747-8.

Lead per pecul of 133 lb. from three tael to three tael ſix mace.
Scarlet cloth per cattie, of 20 oz. avoirdupois from three tael to four tael.
Slips of ditto, from three tael to three tael five mace.
Looking-glaſſes per ſquare foot, from one tael five mace to two tael.

Prices of Indian goods carried from Batavia, and ſold at Canton.

Pepper per pecul of 133 lb. from eight tael to ten tael.
Bees-wax per ditto from twelve tael to fourteen tael.
Rattan amber per ditto at twelve tael.
Fine amber per ditto from one hundred tael to one hundred and ten tael.
Rozin allas per ditto at ſixty tael.
Block tin at eleven tael.
Pitchuck at twenty two tael.
Birds neſts per cattie, of 20 oz. from two tael five mace to three tael.
Opium per ditto at ſix tael.

Four hundred pound net Engliſh weight, is equal to three peculs Chineſe weight. One pecul Chineſe weight, is equal to 133⅓ lb. Engliſh weight. Sixteen tael is equal to one cattie.

Prices of goods bought at Canton by the Engliſh company, anno 1747-8.

BOHEA TEAS.

Common bohea per pecul of 133 lb. from thirteen tael to fifteen tael.
Congo from twenty five tael to thirty tael.
Souchong from thirty five tael to ſeventy tael.

GREEN TEAS.

Firſt ſinglo at thirty tael
Second ditto at twenty five tael.
Third ditto at twenty two tael.
Fourth ditto at ſixteen tael.
Beſt hyſon at ſixty tael.
Second hyſon at forty five tael.
Hyſon gobi at ſixty ſix tael.

OTHER TEAS.

Uchang at forty tael.
Imperial at thirty eight tael.
RHUBARB ROOT from eleven tael to twenty eight tael.

Opium is an advantageous commodity when carried to China, but muſt be ſold privately, for the importation of it is ſtrictly prohibited by the emperor.

The porcelaine or china is ſo various in quality and faſhion, that it is impoſſible to fix a price. I have ſeen exquiſitely fine enamelled work, which, I believe, would bring more profit than teas, or the china-ware which takes up a great deal of room, and is liable ſometimes to ſuffer great damage. Theſe enamelled veſſels muſt be ſmuggled from Canton to the ſhips;

for the duty on all metals there is as much as the prime coſt, and amounts almoſt to a prohibition of the exportion of them.

As ſoon as the European ſhips come to an anchor at Wampo, a few miles from Canton, a couple of Happo or cuſtomhouſe boats, are placed on each ſide of them, to ſee that nothing is ſmuggled out of or into the ſhip. They ſearch every cheſt, &c. that they ſuſpect, and ſometimes even our pockets do not eſcape them. Yet I have ſeen many ſmall things carried aboard without their notice; ſuch as gongs, [a curious whiſtle.] bows, arrows, and other things that are ſtrictly prohibited to be exported; and ſometimes the Chineſe themſelves aſſiſt our people in bringing them on board.

All boats, whether our own or thoſe of the Chineſe, that go from our ſhips or bankfalls with European goods or paſſengers aboard, bound for the factory, muſt have a Chop or permit from a cuſtomhouſe officer; which muſt be renewed at every cuſtomhouſe in their way. There are three Happo or cuſtomhouſes between Wampo and Canton, ſituated by the river ſide, diſtinguiſhed by having the emperor's yellow colours hoiſted upon a long pole before the door. The boat muſt call at each of theſe Happo houſes, to renew the Chop; the ſhip's pinnace, however, or other boat having a captain or ſupercargo aboard, is allowed to paſs without being obliged to ſtop at any of theſe Happo houſes.

After the ſupercargoes have agreed with the Happo with regard to the duty, and with the merchants about the prices of goods aboard, and what kinds of Chineſe goods are wanted to load with; then the cuſtomhouſe retinue come aboard, meaſure the ſhip, and weigh and take an account of all the goods, which are immediate-

ly ſent to the factory, or the merchant's houſe who purchaſes them, in a large ſampan.

To prevent any embezzlement, there are two or three of the ſhip's company, well armed, ſent along with the goods, and a Chineſe cuſtomhouſe officer on behalf of the Happo. After they arrive, and are unloaded, the merchant weighs them over again; and the ſupercargoes after them in Engliſh ſcales.

The Chineſe merchants having agreed to provide ſuch goods as are wanted, in particular quantities, at a fixed price, and to have all ready againſt a certain time; the ſupercargoes attend, view and taſte the goods, and order every cheſt to be packed, tared, weighed and marked; upon which they are carried from the Chineſe merchant's warehouſe to the factory.

Theſe warehouſes are commonly large, full of teas ſtanding in baſkets as they are brought from the field. [Only the coarſer teas are here meant; fine hyſon is never unpacked.] It is packed in cheſts lined with ſheet-lead, to keep it from wet or damps, which would entirely ſpoil it. I have ſeen two hundred cowlies or porters, all naked to the middle, packing and treading the tea in cheſts. Two of them get into a cheſt together, and tread it down as it is filled. I make no doubt, but that if ſome nice Britiſh ladies were to ſee ſome of theſe cowlies, with their naſty feet and legs, perform this office, they would be apt to loſe conceit of their beloved plant.

The porcelaine or china warehouſes are generally very ſpacious, and contain large quantities of china, of all ſizes and figures, fit for the European market. The ſupercargoes attend the packing of this article too; for, if a ſtrict eye is not kept upon them, they will ſometimes put up china cracked, broken, or of an inferior quality. They have even gone ſo far as to fill

up chefts with ſtones or bricks, in place of the fineſt commodities; which has not been diſcovered till they were opened in England.

If the chefts are not ſent immediately to the factory, or to the ſhips, after they are packed, it is abſolutely neceſſary to ſend a man or two to watch them in the merchant's warehouſe, otherwiſe they may be ſubject to great abuſe; and there muſt be a guard on them all the way to the ſhips.

The cuſtomhouſe officers muſt alſo be bribed with preſents now and then, otherwiſe they become very troubleſome. It is beſt to feed them from time to time with ſmall preſents; for if you give them one ever ſo large, it will ſoon be forgot, unleſs their memories are frequently refreſhed by another. In ſhort, it requires a great deal of patience and cunning to trade with the Chineſe. An equal temper, and a ſmooth tongue, are qualifications abſolutely neceſſary for a ſupercargo; for they muſt be dealt with in the ſame crafty manner that they deal with others.

A private trader, that buys a quantity of goods in chefts, tubs, or boxes, muſt get a clearance from the merchants, to enable him to get it aboard, for which he pays a ſmall matter extraordinary. The merchant writes his name, or paſtes a ſmall bit of printed paper upon the cheſt, &c. by which the Mandarines, who weigh all the company's goods as they are ſhipped off, know what merchant to debit for the duty; which they collect at their leiſure. The chefts, boxes, &c. that have the merchant's Chop or mark are ſeldom opened; yet I have ſometimes ſeen even theſe inſpected by the Mandarines, on ſuſpicion that they contained goods of greater value than they were marked at. When a fraud is detected, I know not exactly how they ſettle matters, but it is probable the merchant is fined.

A private man who picks up trifling articles here and there, muſt collect them in a cheſt before they are ſent aboard; and uſe his intereſt with the linguiſt, or one of the cuſtomhouſe retinue, to take a note of ſuch things as pay duty, who will carry it before the Happo, along with the key of the cheſt; and if the Happo put his mark upon it, the cheſt paſſes without further trouble, and the key is returned. All goods, in cheſts, &c. muſt have the Happo's chop or mark upon them, otherwiſe they will be ſeized.

Every thing is ſold by weight in China, fleſh, fowls, fruits, rice, &c. and even liquids. To increaſe the weight, I have known them cram their poultry with ſtones and gravel.

The Chineſe will not ſcruple exchanging a live hog for a dead one, if the latter is a little larger; for they like them as well when they die of a diſtemper, as when killed by a butcher. For this purpoſe they will ſometimes give ſuch hogs as we purchaſe a doſe to kill them ſoon after they are brought aboard; and when we are obliged to throw them away, they will take them up, and ſell them over again to their own people.

Every perſon in dealing with the Chineſe, ſhould thoroughly inſpect their goods, and ſhould be particularly careful of their weights and meaſures. You muſt carefully obſerve that the beam be not longer on one ſide than the other. Some of them have holes or notches at each end of the beam, by which they can, by hanging ſcales in the one or the other, diminiſh or increaſe the weight conſiderably: In others the beams may be pulled out or contracted on one ſide: But that which is leaſt diſcernible, and apt to deceive you, is, when the nut or centre of the beam is made to ſlide, which they can do by a ſlight of hand not eaſily ob-

ſerved. It is, indeed, ſo difficult to know all their tricks, that you cannot be thoroughly ſafe, unleſs you weigh every thing after them in Engliſh ſcales. Thoſe, alſo, who have confided in their package, have been no leſs deceived, than thoſe who have truſted to their weights. They have found cheſts, boxes, tubs, and caniſters ſo exactly imitated and marked, with damaged goods, or things of little value, and put in the place of freſh goods, that our people made no doubt that all was right, till they found out the deception upon their unpacking them in England.

The Chineſe excel the Europeans in nothing more than in the art of cheating. When they have any point to manage in which their intereſt is concerned, no people know better how to inſinuate themſelves into the good opinion of thoſe they mean to take an advantage of, or to improve an opportunity of doing it to the utmoſt. Nor will they decline the moſt hazardous undertaking when they have gain in their view. They are indeed very cunning, malicious and deceitful; all their revenge is managed ſecretly; and they can not only diſſemble their malice, but ſeem patient even to inſenſibility, till they have a favourable opportunity to ſtrike home. They apply themſelves aſſiduouſly to diſcover the inclinations, humours, and tempers of theſe they deal with, and will keep up a fair appearance of friendſhip to their greateſt enemies.

Though there are not wanting among them inſtances of fair dealers, of open generous uſage to ſtrangers, and of fidelity not to be corrupted; yet the generality of them will make no ſcruple of impoſing upon you, and are ſo far from being aſhamed of it when detected, that they often laugh at thoſe they have bubbled. Indeed an European always runs a great riſque of being cheated if he truſts to his own judgment; and if he

employs a Chineſe broker, as is often done, the broker and merchant will ſometimes combine to deceive him. I myſelf, ſays our author, once bought a piece of ſtuff for waiſtcoats and breeches; without looking over the whole of it, imagining it was all alike; and ſent it to my taylor; but was much ſurpriſed on his bringing them home, to find my waiſtcoats of different colours, and different ſubſtances. A gentleman of my acquaintance went into a goldſmith's ſhop, with an intention to buy a gold head for his cane; the goldſmith had none of the pattern he wanted, in that metal, though he had one of them in ſilver, but deſired him to call in a day or two, and he ſhould have one. He called, received the head, paid for it, and had it put on his cane. The gentleman, however, ſince my arrival in England, informed me that his ſuppoſed gold head proves to be ſilver one, and in all likelihood the ſame he was ſhown in the ſhop, by which he had deſired that the gold one might be made. When I have been in the merchant-ſhops, I have frequently had my handkerchiefs, fans, and ſtaves ſtolen from me; and when I preſumed to demand them again, they would fall a laughing at me, without giving me any ſatisfaction. To uſe violence, I perceived, was in vain, and would be only making a bad affair worſe. I knew a poor ſailor, who pulled out his purſe to count a few dollars which he had got that morning from the purſer at forty per cent. in order to provide a little tea, &c. for his homeward paſſage. A Chineſe obſerving him, ſnatches the purſe out of his hand, runs off, and the ſailor after him. And though ſeveral Chineſe ſaw the robbery, yet not one of them offered to ſtop the thief, but, on the contrary, fell a laughing at the Engliſhman's ſimplicity in pretending to recover it. At laſt the Chineſe man, finding he was near overtaken, dropped

the purſe; on which the poor tar ſtopped to take it up; but, to his great grief and mortification, he found only one dollar left. Thus the poor ſailor was robbed of his money. Had he overtaken the thief, it is more than probable the mob would have reſcued the villain, and ſent home the poor ſailor half dead with blows to the factory; for the mob are often ſo inſolent, that they behave to ſtrangers, as if there were neither law nor government in the country; excepting when a Mandarine paſſes by, and then they are all huſh, and ſtand aſide with their eyes fixed on the ground.

There is no body to complain to on theſe occaſions, but the Engliſh linguiſt, who always pretends that he cannot find out the aggreſſor; or if he be found, that he denies the charge. By ſuch trifling reaſons, he evades the trouble he ought to take, and would make one believe that he is either bribed, or receives a ſhare in the booty.

Though the ſhips of the Chineſe for the ſea ſervice are not comparable to thoſe of Europe, and their ſkill in navigation is but mean; yet upon their rivers or canals they manage large veſſels, as big as ſhips, by a few hands, with great dexterity: Of theſe veſſels there are not leſs than ten thouſand in the ſouthern provinces equipped for the emperor's ſervice: They are flat-bottomed, the head and ſtern ſquare, but the forepart not quite ſo broad as the ſtern; they have a main-maſt and a fore-maſt; the fore-maſt has a yard and a ſquare ſail, but the ſail of the main-maſt is narrow a-top like a ſloop's ſail: Their maſts are not pieced as ours, and ſet one on the top of the other, but are only one ſingle tree. Their ſails are made of a thick mat ſtrengthened with laths or ſplit cane at about two feet diſtance: Upon the deck they build little rooms or cabins from one end to the other, raiſed about ſeven or eight feet

high which are gilded both within and without, and ſo very commodious, that they make the longeſt voyage tolerable. The Mandarines, or great officers, often travel together in this manner, and no where ſpend their hours more agreeably; for here they viſit one another without ceremony, and play and paſs away their time as if they were all of one family; which freedoms are never taken by magiſtrates on ſhore.

But notwithſtanding the ſailing upon the rivers and canals is generally exceeding pleaſant, there are ſeveral rapid torrents on which they ſail with the utmoſt hazard. Le Compte tells us, he was once upon ſuch a ſtream, when the veſſel was whirled round with an incredible ſwiftneſs for a conſiderable time, and at length daſhed upon a rock. That in the province of Fokien, for eight or ten days ſail the veſſel is in continual danger of periſhing; there are ſo many cataracts and rocky ſtraights that it is hardly poſſible for the boat to paſs through without being daſhed to pieces on one ſide or other: Every day almoſt ſome veſſel or other is ſhipwrecked in theſe torrents, but they have often the good fortune to ſplit near the ſhores, and the paſſengers are ſaved; ſometimes indeed the veſſel is daſhed to pieces, and the crew buried in a moment. Le Compte ſays, though he had ſailed upon the moſt tempeſtuous ſeas, he thinks he never run ſo many hazards in ten years, as he did in ten days upon theſe torrents: But all this danger it ſeems proceeds from want of hands to manage their barks, for if inſtead of eight men they carried fifteen, all the violence of the ſtreams would not be able to carry them away, ſo dexterous are the Chineſe at ſtemming the force of the current. But it is common in China, as well as other parts of the world, to hazard men's lives, and venture loſing all their effects, rather than be at a trifling

charge more than they apprehend to be abſolutely neceſſary.

Father Gemelli Careri obſerves, that there is hardly a city or village through the whole empire, eſpecially in the ſouthern provinces, but enjoys the conveniency of ſome navigable river, lake, canal, or arm of the ſea; and that there are almoſt as many people upon the water as upon the land; wherever there is a town upon the ſhore, there is another of boats upon the water; and ſome ports are ſo blocked up with veſſels, that it will take up ſeveral hours to get croſs them to land. Theſe veſſels are made as commodious as houſes; and there are many born, and live, and die in them; and they keep hogs, poultry, dogs, and other domeſtic animals on board, as if they were on ſhore.

Beſides theſe veſſels, there are a prodigious number of floats of timber perpetually going up and down the rivers and canals, which carry whole villages of people upon them. This timber is cut chiefly in the province of Suchuen, which adjoins to India on the weſt; and theſe floats are ſome of them a mile in length; they riſe two or three feet above the water, upon which the people build little wooden huts, or cabbins, at equal diſtances, where they live till they have diſpoſed of the timber on which they are built: Thus great quantities of it are conveyed as far as Peking, being above three hundred leagues from the place where it is cut.

Their ſhips which go to ſea are deeper and more capacious than thoſe for the canals, but their maſts and ſails are made much after the ſame manner, and their heads and ſterns ſquare, like the former. They have ſome two maſts, and others three, and their largeſt are above a thouſand tun burden.

All ſhips have frightful images of their gods, and

have altars and lamps burning before them. The hold of the ſhip is divided into many ſmall partitions, which are made ſo tight, that if they ſpring a leak, only the goods ſtowed there will be damaged, and it can go no further.

Theſe ſort of veſſels are no good ſailors, though they hold much more wind than ours, becauſe of the ſtiffneſs of their ſails, which do not yield to the gale; yet as they are not built in ſo neat a manner, they loſe the advantage they have over ours in this point.

They do not caulk their veſſels with pitch and tar as they do in Europe, but with a ſort of particular gum, which is ſo good that a well or two made in the bottom of the hold of the veſſel is ſufficient to keep it dry; hitherto they have had no knowledge of a pump.

Their anchors are not made of iron, like ours, but of a hard and heavy wood, which on that account they call Tie mou, that is to ſay, Iron-Wood; they pretend that theſe anchors are much more ſerviceable than thoſe of iron, becauſe, ſay they, theſe are apt to bend, which thoſe of the wood they uſe never do; however, they moſt commonly tip the two ends of them with iron.

Of the AGRICULTURE *and* GARDENING *of the* CHINESE.

IN ſo large an empire as this we ought not to be ſurpriſed that the nature of the ſoil is not every where the ſame, it differing according as you are nearer or farther from the ſouth; but ſuch is the induſtry of the huſbandmen, and ſo inured are they to labour, that there is not one province which is not very fruitful, and ſcarce none but what will yield ſubſiſtence for an inconceivable number of inhabitants.

Beſides the goodneſs of the land, it is interſperſed with a prodigious number of canals, which greatly contribute to its fertility; and though there are gathered ſo many different ſorts of grain, that great quantities are uſed for making wine and ſtrong waters, yet when they are afraid of any place becoming barren, the Mandarines prohibit the making of thoſe liquors for a time. Agriculture is in great eſteem, and the huſbandmen, whoſe profeſſion is regarded as the moſt neceſſary for a ſtate, are not of the meaneſt rank, having large privileges granted to them, and being preferred to mechanics and merchants.

This country, like all others, has its plains and its mountains, and all the plains are cultivated; but neither hedge nor ditch is to be ſeen, and but few trees, ſo much are they afraid of loſing an inch of ground.

Provinces which lie to the north and weſt produce bread-corn, barley, ſeveral kinds of millet, tobacco, peaſe that are always green, black and yellow peaſe which ſerve inſtead of oats for horſes; they likewiſe produce rice, but in leſs quantities, and in ſeveral places where

the earth is dry it muſt be owned the rice is harder, and requires more boiling; thoſe of the ſouth produce great quantities of rice, becauſe the land lies low, and the country is full of water.

In the provinces where the plains are mingled with hills and mountains, ſome of them muſt needs be barren, but the greateſt part have good ſoil, and they cultivate them to the very edge of the precipices.

It is a very agreeable ſight to behold in ſome places plains of the extent of three or four leagues, ſurrounded with hills and mountains cut into terraſſes from the bottom to the top; the terraſſes riſe one above another, ſometimes to the number of twenty or thirty, every one being three or four feet high.

Theſe mountains are not generally rocky, as they are in Europe, the ſoil being light, porous, and eaſy to be cut, and ſo deep in ſeveral provinces, that one may dig three or four feet deep before the rock appears.

When the mountains are rocky, the Chineſe looſen the ſtones, and make little walls of them to ſupport the terraſſes, then level the good ſoil, and ſow it with grain.

The huſbandmen divide into plots that which is of the ſame level, and that which has great inequalities is ſeparated into ſtories in the form of an amphitheatre; and as the rice will not flouriſh without water, they make reſervoirs at proper diſtances to catch the rain-water, and that which deſcends from the mountains, that they may diſtribute it equally among all the plantations of rice; never complaining of the pains and labour they take, either in guiding the water, according to its natural bent; from the reſervoirs above to the plots below, or in cauſing them to aſcend from the reſervoirs below, from ſtory to ſtory, even to the higheſt.

They make uſe to this purpoſe of hydraulic engines, of a very ſimple kind, to convey the water from place to place, that the earth may be conſtantly watered, inſomuch that the huſbandman is almoſt certain to find a harveſt proportionable to his induſtry and labour; the traveller likewiſe receives a great deal of pleaſure in paſſing through theſe delightful fields and valleys, wherein the ſcenes are agreeably diverſified by the different diſpoſition of the mountains that ſurround them, and finds himſelf every hour pleaſingly ſurpriſed by a new landſkip that perpetually appears in view in a conſtant ſucceſſion of verdant amphitheatres, which he diſcovers one after another in his journey.

This ſort of engine which they make uſe of is very ſimple, both with reſpect to its make and the manner of playing it; it is compoſed of a chain made of wood, like a large ring, which conſiſts of a vaſt number of little pieces of board or trenchers of ſix or ſeven inches ſquare, ſtrung through the middle, and placed at equal diſtances parallel to each other; this chain is laid in a wooden trough made of three planks, in ſuch a manner that the lower part of the ring lies at the bottom of the trough, and fills it exactly, and the upper part, which is parallel to it, is cloſe to a plank laid on the open part of the trough; the lower part of the ring paſſes round a moveable cylinder, whoſe axle-tree is laid upon the two ſides of the lower end of the trough; the other end of the ring, that is to ſay, that above, is ſupported by a kind of drum, with little boards fixed to it in ſuch a manner that they ſuit exactly with the boards of the chain; this drum, being turned about by a power applied to its axle-tree, cauſes the chain to turn, and at the upper part of the trough, by which the drum is ſupported, is fixed at the ſame height as the water is to be brought, and the inferior

part is plunged into the water that is to be raiſed, it is neceſſary that the inferior part of the chain, which exactly fills the tube or trough, in aſcending through the tube carries with it all the water which is between each board, that is as much as the tube can contain, in a continual ſtream to the place where it is deſigned, as long as the machine is in motion; mean while the upper part of the chain deſcends gradually along the plank which ſupports it: theſe two motions joined together make all the ſecret of the machine: It is put in motion three different ways, in the following manner:

Firſt, with the hand, either with one or two windleſſes fixed immediately to the ends of the axle-tree or the drum.

Secondly, with the feet, by means of certain large wooden pegs, ſtanding out about half a foot round the axle-tree of the drum; theſe pegs have large longiſh heads, round on the outſide, that is to ſay, of a proper ſhape to tread upon with naked feet; inſomuch that ſeveral men, according to the number of the rows of the pegs, either ſtanding or ſitting, may eaſily put the engine in motion with very little trouble, holding an umbrella in one hand and a fan in the other, and ſo ſends a continual ſtream to the thirſty land.

Thirdly, by the aſſiſtance of a buffaloe, or ſome other animal, who is made faſt to a great wheel about four yards in diameter, placed horizontally; in the circumference of which are fixed a great number of pegs or teeth, which tally exactly with teeth of the ſame ſort fixed round the axle-tree of the drum, by which means the largeſt machine is turned about with eaſe.

When a canal is to be cleanſed, which frequently happens, it is divided at convenient diſtances by dams, and every neighbouring town has a proper ſhare al-

lotted to it; and then immediately appear ſeveral companies of peaſants, with engines like that I have deſcribed, which they make uſe of for raiſing the water out of the canal into the fields; and as the banks are very high, they place three engines one above another, ſo that the water is conveyed from one to the other. This labour, though long and painful, is ſoon ended, by reaſon of the number of hands that are employed therein.

In the provinces of Peking, Xanſi, Xenſi and Suchuen, which lie towards the weſt and north, they ſow wheat, barley, and peaſe; Huquam, Nanking and Chiekiam, which are low watry countries, abound in rice.

The ſoil of their ground is ſo light that they plow with a ſingle buffaloe or heifer; after they have plowed, they clean the ground of all weeds; and if the field be deſigned for rice, they let in the water and moiſten the earth till it become a perfect pulp or hotch-potch. They ſow their rice firſt in little beds or plots, where it comes up ſo thick that it would never yield, therefore they tranſplant it after it is ſix or eight inches high, and plant their fields in ſtraight lines, as our gardeners do their beans, leaving little ſpaces between. They continually ſupply theſe fields with water, in which the rich grows till it is almoſt ripe; and then the water being dried up, they cut and threſh it out, often in the fields where it grows. The rice has an ear the moſt like bearded barley of any European grain, and grows uſually four feet, ſometimes two yards high.

They prepare their ground for wheat and barley by grubbing up the graſs and roots, and burning all together with ſtraw; then having ſifted this earth fine, they mix and ſow it with ſeed in a ſtraight line in trenches, and not promiſcuouſly as our huſbandmen do.

In order to make the rice grow the better they are careful, in certain places where they ſow, to bury balls of hogs-hair, or any other ſort of hair, which, according to them, gives ſtrength and vigour to the land, and makes the rice better; thoſe whoſe buſineſs it is to ſhave the head are very careful in ſaving the hair, till the inhabitants of theſe parts come to purchaſe it for about a halfpenny a pound, conveying it away in bags, and you may often ſee barks loaded with nothing elſe.

When the plant begins to ear, if the land be watered with ſpring-water, they mix quick lime with it, pretending that it kills worms and inſects, deſtroys weeds, and gives a warmth to the ground very much tending to make it fruitful.

The Chineſe have no meadows, natural nor artificial, and have not the leaſt conception of fallowing, never permitting their lands to lie the ſmalleſt time fallow. Their huſbandmen would conſider meadows, of every denomination, as lands in a ſtate of nature; they ſow their lands all with grain, and give the preference to ſuch grounds as we generally lay out in meadows, which, lying low, and being properly ſituated with reſpect to water, are conſequently the moſt fertile. They affirm, that a field ſown with grain will yield as much ſtraw for the nouriſhment of cattle, as it would have produced of hay, beſides the additional advantage of the grain for the maintenance of man, of which they can ſpare too in plentiful ſeaſons, a ſmall portion for the animal creation.

Such is the ſyſtem adhered to from one end of the empire to the other, and confirmed by the experience of four thouſand years, amongſt a people the moſt attentive to their intereſt of any nation in the univerſe.

A Chineſe farmer could not but laugh, if you told

him, that the earth ought to reſt at a certain fixed period of time. All their grounds, even in the northern provinces, yield every year two crops, and in thoſe towards the ſouth often five in two years, without one ſingle fallow ſeaſon, during the many thouſands of years that they have been converted to the purpoſes of agriculture.

The Chineſe uſe the ſame manures as we do, in order to reſtore thoſe ſalts and juices to their grounds, which an unintermitting production is continually conſuming. They know nothing about marl, but make uſe of common ſalt, lime, aſhes, and all ſorts of animal dung, but above all that which we throw into our rivers: They make great uſe of urine, which is carefully preſerved in every houſe, and ſold to advantage: In ſhort, every thing produced by the earth is conveyed to it again with the greateſt care, into whatever ſhape the operations of nature and art may have tranſformed it.

When their manures are at any time ſcarce, they ſupply the deficiency, by turning up the ground with the ſpade to a great depth, which brings up to the ſurface of the field a new ſoil, rich with the juices of that which deſcends in its room.

Without meadows the Chineſe maintain a great number of horſes, buffaloes, and other animals of every kind neceſſary for labour, for ſuſtenance, and for manure. Theſe animals are fed ſome with ſtraw, others with roots, beans, and grain of every kind. It is true, they have fewer horſes and horned catttle, in proportion, than we we have, yet it is not neceſſary that they ſhould have more.

The continual labour and pains of theſe poor people are ſometimes rendered ineffectual, by the great number of locuſts that deſtroy the fruits of the earth; it is

a dreadful plague, if we may judge of it from a Chineſe author. "One ſees ſuch prodigious multitudes of "them, ſays he, that they cover all the ſky, and are "ſo cloſe, that their wings ſeem to touch each other; "their number is ſo great, that in lifting up your eyes "you would imagine you ſaw over your head high "green mountains, and the noiſe they make in flying "is like the beating of a drum."

The ſame author obſerves, that this incredible quantity of locuſts does not appear but when great floods are followed by a very dry year; for it is his opinion, that the ſpawn of the fiſh being left upon the ground, and afterwards hatched by the heat of the ſun, produce this vaſt multitude of inſects, that in a ſhort time deſtroy the hopes of a plentiful crop.

This empire was eſtabliſhed by huſbandmen, in thoſe happy times, when the laws of the great Creator were ſtill held in remembrance, and the culture of the earth regarded as the grandeſt of all employments, the moſt worthy of mankind, and the chief trade of all. From Fou hi, even to this day, all the emperors, without excepting one, glory in being the firſt huſbandmen of their realm.

The Chineſe hiſtorians have carefully preſerved an anecdote of generoſity in two of their ancient emperors, who, not obſerving among their children any one worthy of mounting a throne, which virtue alone ought to inherit, named two ſimple huſbandmen to ſucceed them. Theſe huſbandmen, according to the Chineſe annals, advanced the happineſs of mankind during very long reigns; their memory is ſtill remembered with veneration.

Agriculture is honoured, protected, and practiſed by the emperor, and the great magiſtrates, who for the moſt part are the ſons of ſimple huſbandmen, whom

merit has raiſed to the firſt dignities of the empire; and, in ſhort, by the whole nation, who have the good ſenſe to honour an art the moſt uſeful to man, in preference to others more frivolous, and leſs important.

On the fifteenth day of the firſt moon, in every year, which generally correſponds to the beginning of March, the emperor in perſon performs the ceremony of opening the grounds. This prince in great pomp, marches to the field appointed for the ceremony: the princes of the imperial family, the preſidents of the five great tribunals, and a vaſt number of Mandarines accompany him. Two ſides of the field are occupied by the emperor's officers, and guards; the third is allotted for the huſbandmen of the province, who repair thither to behold their art honoured, and practiſed by the chief of their empire; the fourth is reſerved for the Mandarines.

The emperor enters the field alone, lies down, and nine times knocks his head againſt the ground, in adoration of Tien, the God of heaven; he pronounces, with a loud voice, a prayer appointed by the tribunal of rites, invoking the bleſſing of the almighty Sovereign on his labour, and on the labour of his people, who form his family: he then, in quality of ſovereign pontiff of the empire, ſacrifices a bullock, which he offers up to heaven, as the origin of all happineſs; while they cut the victim in pieces, and place them on the altar, they bring to the emperor a plough, in which are yoked a pair of bullocks, magnificently adorned. The emperor then, laying aſide his royal robes, takes hold of the handle of the plough, and turns up ſeveral furrows the whole length of the field; then, with a complaiſant air, having delivered the plough to the Mandarines, they ſucceſſively follow his example, emulating one another in performing this honourable

labour with the greateſt dexterity. The ceremony ends with diſtributing money, and pieces of ſtuff, among the huſbandmen there preſent: the moſt active of whom finiſh the remaining labour, before the emperor, with great nimbleneſs and addreſs.

Some time after, when they have ſufficiently laboured and manured their lands, the emperor repairs again, in proceſſion, and begins the ſowing of the fields, always accompanied with ceremony, and attended by the huſbandmen of the province.

The ſame ceremonies are performed, on the ſame days, in all the provinces of the empire, by the viceroys, aſſiſted by all the magiſtrates of their departments, in preſence of a large number of huſbandmen, of their reſpective provinces. I have ſeen this opening of the grounds at Canton, and never remember to have obſerved any of the ceremonies invented by men with half the delight and content with which I beheld this.

The Chineſe agriculture has likewiſe other encouragements. Every year the viceroys of the provinces ſend the names of ſuch huſbandmen as have particularly diſtinguiſhed themſelves in their employments, either by cultivating grounds which had till that time been looked upon as barren, or, by a ſuperior culture, improving the production of ſuch lands as formerly had bore grain, to court. Theſe names are preſented to the emperor, who confers on them honourable titles, to diſtinguiſh them above their fellow huſbandmen. If any man has made an uſeful diſcovery, which may influence the improvement of agriculture, or ſhould he, in any manner, deſerve more diſtinguiſhed marks of reſpect than the reſt, the emperor invites him to Peking, defraying his journey, with dignity, at the expence of the empire; he receives him into his palace, queſtions him with reſpect to his abilities, his

age, how many children he has, the extent and quality of his lands; then diſmiſſes him to his plough, diſtinguiſhed by honourable titles, and loaded with benefits and favours.

The Chineſe aſcribe the invention of the plough, and ſeveral inſtruments of agriculture, and the proper method of ſowing wheat, rice, barley, and other grains, to ſome of their emperors; and books have been written by their princes upon the ſubject of tillage, the nature of different ſoils, and the manure proper for each, which ſerve as directions to the huſbandmen at this day.

The gardens of the Chineſe are generally very ſmall. Nature is their plan, and their aim is to imitate her in all her delightful irregularities. Their firſt conſideration is the form of the ground, whether it be flat, ſloping, hilly, or mountainous, extenſive, or of ſmall compaſs, or a dry or marſhy nature, abounding with rivers and ſprings, or liable to a ſcarcity of water; to all which circumſtances they carefully attend, chuſing ſuch diſpoſitions as humour the ground, can be executed with the leaſt expence, hide its defects, and ſet its advantages in the moſt conſpicuous light.

The Chineſe not being great lovers of walking, we ſeldom meet with avenues or ſpacious walks, as in our European plantations. The whole ground is laid out in a variety of ſcenes, and you are led, by winding paſſages cut in the groves, to the different points of view, each of which is marked by a ſeat, a building, or ſome other object.

The perfection of their gardens conſiſts in the number, beauty, and diverſity of theſe ſcenes. The Chineſe gardeners, like the European painters, collect from nature the moſt pleaſing objects, which they endeavour to combine in ſuch a manner, as not only to

appear to the beſt advantage ſeparately, but likewiſe to unite in forming an elegant and ſtriking whole.

Their artiſts diſtinguiſh three different ſpecies of ſcenes, to which they give the appellations of pleaſing, horrid, and enchanted. Their enchanted ſcenes anſwer, in a great meaſure, to what we call romantic, and in theſe they make uſe of ſeveral artifices to excite ſurprize. Sometimes they make a rapid ſtream, or torrent, paſs under ground, the turbulent noiſe of which ſtrikes the ear of the new comer, who is at a loſs to know from whence it proceeds. At other times they diſpoſe the rocks, buildings, and other objects that form the compoſition in ſuch a manner, as that the wind paſſing through the different interſtices and cavities, made in them for that purpoſe, cauſes ſtrange and uncommon ſounds. They introduce into theſe ſcenes all kinds of extraordinary trees, plants and flowers, form artificial and complicated echoes, and let looſe different ſorts of monſtrous birds and animals.

In their ſcenes of horror, they introduce impending rocks, dark caverns, and impetuous cataracts ruſhing down the mountains from all ſides; the trees are ill-formed, and ſeemingly torn to pieces by the violence of tempeſts; ſome are thrown down, and intercept the courſe of the torrents, appearing as if they had been brought down by the fury of the waters; others look as if ſhattered and blaſted by the force of lightening; the buildings are ſome in ruins, others half conſumed by fire, and ſome miſerable huts diſperſed in the mountains ſerve, at once, to indicate the exiſtence and wretchedneſs of the inhabitants. Theſe ſcenes are generally ſucceeded by pleaſing ones. The Chineſe artiſts, knowing how powerfully contraſt operates on the mind, conſtantly practiſe ſudden tranſitions, and a ſtriking oppoſition of forms, colours, and ſhades. Thus they

conduct you from limited proſpects to extenſive views; from objects of horror to ſcenes of delight; from lakes and rivers, to plains, hills, and woods; to dark and gloomy colours they oppoſe ſuch as are brilliant, and to complicated forms ſimple ones; diſtributing by a judicious arrangement, the different maſſes of light and ſhade, in ſuch a manner as to render the compoſition at once diſtinct in its parts, and ſtriking in the whole.

When the ground is extenſive, and a multiplicity of ſcenes are to be introduced, they generally adapt each to one ſingle point of view: But where it is limited, and affords no room for variety, they endeavour to remedy this defect, by diſpoſing the objects ſo, that being viewed from different points, they produce different repreſentations; and ſometimes by an artful diſpoſition, ſuch as have no reſemblance to each other.

In their large gardens they contrive different ſcenes for morning, noon and evening; erecting at the proper points of view, buildings adapted to the recreations of each particular time of the day: and in their ſmall ones (where, as has been obſerved, one arrangement produces many repreſentations) they diſpoſe in the ſame manner, at the ſeveral points of view, buildings, which, from their uſe point out the time of day for enjoying the ſcene in its perfection.

As the climate of China is exceeding hot, they employ a great deal of water in their gardens. In the ſmall ones, if the ſituation admits, they frequently lay almoſt the whole ground under water; leaving only ſome iſlands and rocks: And in their large ones they introduce extenſive lakes, rivers, and canals. The banks of their lakes and rivers are variegated in imitation of nature; being ſometimes bare and gravelly, ſometimes adorned with woods to the water's edge.

In ſome places flat and covered with flowers and ſhrubs, in others rocky, and forming caverns into which part of the waters diſcharge themſelves with noiſe and violence. Sometimes you ſee meadows covered with cattle, or rice grounds that run out into lakes, leaving between them paſſages for veſſels; and ſometimes groves, into which enter, in different parts, creeks and rivulets, ſufficiently deep to admit boats; their banks being planted with trees, whoſe ſpreading branches in ſome places form arbours, under which the boats paſs. Theſe generally conduct to ſome very intereſting object; ſuch as a magnificent building, places on the top of a mountain cut into terraſſes; a caſine ſituated in the midſt of a lake; a caſcade, a grotto cut into a variety of apartments; an artificial rock; and many other ſuch inventions.

Their rivers are ſeldom ſtraight, but ſerpentine, and broken into many irregular points; ſometimes they are narrow, noiſy, and rapid; at other times, deep, broad, and ſlow. Both in their rivers and lakes are ſeen reeds, with other aquatic plants and flowers; particularly the Lyen hoa, of which they are very fond. They frequently erect mills, and other hydraulic machines, the motions of which enliven the ſcene. They have alſo a great number of veſſels of different forms and ſizes. In their lakes they interſperſe iſlands; ſome of them barren, and ſurrounded with rocks and ſhoals; others enriched with every thing that art and nature can furniſh moſt perfect. They likewiſe form artificial rocks; and in compoſitions of this kind the Chineſe ſurpaſs all other nations. The making them is a diſtinct profeſſion: And there are at Canton, and probably in moſt other cities of China, numbers of artificers conſtantly employed in this buſineſs. The ſtone they are made of comes from the ſouthern coaſts

of China: It is of a blueiſh caſt, and worn into irregular forms by the action of the waves. The Chineſe are exceeding nice in the choice of this ſtone, inſomuch that I have ſeen ſeveral tael given for a bit no bigger than a man's fiſt, when it happened to be of a beautiful form and lively colour. But theſe ſelect pieces they uſe in landſkips for their apartments; in gardens they employ a coarſer ſort, which they join with a blueiſh cement, and form rocks of a conſiderable ſize. I have ſeen ſome of theſe exquiſitely fine, and ſuch as diſcovered an uncommon elegance of taſte in the contriver. When they are large they make in them caves and grottos, with openings, through which you diſcover diſtant proſpects. They cover them in different places with trees, ſhrubs, briars, and moſs; placing on their tops little temples, or other buildings, to which you aſcend by rugged and irregular ſteps cut in the rock.

When there is a ſufficient ſupply of water, and proper ground, the Chineſe never fail to form caſcades in their gardens. They avoid all regularity in theſe works, obſerving nature according to her operations in that mountainous country. The waters burſt out from among the caverns and windings of the rocks. In ſome places a large and impetuous cataract appears; in others are ſeen many leſſer falls. Sometimes the view of the caſcade is intercepted by trees, whoſe leaves and branches only leave room to diſcover the waters, in ſome places, as they fall down the ſide of the mountain. They frequently throw rough wooden bridges from one rock to another, over the ſteepeſt part of the cataract; and often intercept its paſſage by trees and heaps of ſtones, that ſeem to be brought down by the violence of the torrent.

In their plantations they vary the forms and colours

of their trees, mixing ſuch as have large and ſpreading branches with thoſe of pyramidal figures, and dark greens with brighter, interſperſing among them ſuch as produce flowers, of which they have ſome that flouriſh a great part of the year. The weeping willow is one of their favourite trees, and always among thoſe that border their lakes and rivers, being ſo planted as to have its branches hanging over the water. They likewiſe introduce trunks of decayed trees, ſometimes erect, and at other times lying on the ground, being very nice about their forms, and the colour of the bark and moſs on them.

Various are the artifices they employ to ſurprize. Sometimes they lead you through caverns and gloomy paſſages, at the iſſue of which you are, on a ſudden, ſtruck with the view of a delicious landſkip, enriched with every thing that luxuriant nature affords moſt beautiful. At other times you are conducted through avenues and walks, that gradually diminiſh and grow rugged, till the paſſage is at length entirely intercepted, and rendered impracticable, by buſhes, briars, and ſtones; when unexpectedly a rich and extenſive proſpect opens to view, ſo much the more pleaſing, as it was the leſs looked for.

Another of their artifices is to hide ſome part of a compoſition by trees, or other intermediate objects. This naturally excites the curioſity of the ſpectator to take a nearer view; when he is ſurprized by ſome unexpected ſcene, or ſome repreſentation totally oppoſite to the thing he looked for. The termination of their lakes they always hide, leaving room for the imagination to work; and the ſame rule they obſerve in other compoſitions, wherever it can be put in practice.

Though the Chineſe are not well verſed in optics, yet experience has taught them that objects appear leſs,

in ſize, and grow dim, in proportion as they are more removed from the eye of the ſpectator. Theſe diſcoveries have given riſe to an artifice, which they ſometimes put in practice. It is the forming projects in perſpective, by introducing buildings, veſſels, and other objects, leſſened according as they are more diſtant from the point in view; and that the deception may be ſtill more ſtriking, they give a greyiſh tinge to the diſtant parts of the compoſition, and plant in the remoter parts of theſe ſcenes trees of a fainter colour, and ſmaller growth, than thoſe that appear in the front, or fore-ground; by theſe means rendering what in reality is trifling and limited, great and conſiderable in appearance.

The Chineſe generally avoid ſtraight lines; yet they do not abſolutely reject them. They ſometimes make avenues, when they have any intereſting object to expoſe to view. Roads they always make ſtraight, unleſs the unevenneſs of the ground, or other impediments, afford at leaſt a pretext for doing otherwiſe. Where the ground is entirely level, they look upon it as an abſurdity to make a ſerpentine road; for they ſay, that it muſt either be made by art, or worn by the conſtant paſſage of travellers: In either of which caſes it is not natural to ſuppoſe men would chuſe a crooked line, when they might go by a ſtraight one.

What the European gardeners call clumps, the Chineſe are not unacquainted with; but they make not ſuch frequent uſe of them as we do. They never fill a whole piece of ground with clumps; they conſider a plantation as painters do a picture, and groupe their trees in the ſame manner as theſe do their figures, having their principal and ſubſervient maſſes.

The Chineſe manner of laying out grounds is vaſtly difficult, and not to be attained by perſons of narrow

intellects; for though the precepts are ſimple and obvious, yet it requires genius, judgment, and experience, a ſtrong imagination, and a perfect knowledge of the human mind, to put them in execution: This method being fixed to no certain rule, but liable to as many variations as there are different arrangements of things in the world.

Of the TREES, SHRUBS, *and* PLANTS *of the* CHINESE.

WERE the Chineſe as careful in cultivating their fruit trees, as we generally are in Europe, they would have abundance of all kinds, the only difference would be the want of variety of each diſtinct ſort; as for inſtance, they have but three or four kinds of apples, ſeven or eight of pears, as many of peaches, and none of cherries but what are very indifferent.

But what makes amends for this defect is, that they have ſeveral excellent fruits to which we are ſtrangers; particularly one which they call Tſe tſe, and the Portugueſe, figs, becauſe when it is dried it becomes mealy and ſweet like a fig. The trees on which they grow, when grafted become very charming to the eye; they are as tall, and ſpread about as much as a middle-ſized walnut-tree: The leaves are large, and of a lively green, which change in the autumn to an agreeable red. The fruit is about the bigneſs of a handſome apple, and their colour, when ripe, is of a bright yellow.

In the ſouthern provinces there grow other fruits, which are ſtill in greater eſteem among the natives;

for, beſides oranges of ſeveral ſorts, lemons, citrons, which were many years ago brought into Europe, we meet with two ſeveral kinds which are unknown among us. That which they call Li tchi is about the ſize of a date. The ſtone is equally long and hard, it is covered with a ſoft pulp full of moiſture, and of an excellant taſte: when dried, it loſes a great part of its fine flavour, and becomes black and wrinkled like our ordinary prunes. The rind outwardly reſembles ſhagreen, but it is ſmooth within; the figure is nearly oval.

The other kind has the name of Long yen, that is to ſay, the dragon's eye; the ſhape is round, the rind yellowiſh, the pulp white, moiſt, and inclinable to the acid. It is pretended that this is not ſo agreeable as the former, but it is more wholeſome, for it never occaſions any diſorder.

The Yeou and Quang lau are ordinary fruits, and not worth inſiſting on in particular. However, the way of gathering the latter, which are a kind of olive, is worthy obſervation. Before they are quite ripe, and yet are in a condition proper for eating, inſtead of beating them down with long poles, which is the cuſtom in other places, they make a hole in the body of the tree, in which they put ſalt, and then ſtop it up; by this means, in a few days time, the olives fall from the tree of themſelves.

Among other trees, there are two which ought not to be omitted, for beſides their ſingularity, they are uſeful at meals. The one produces a kind of pepper, called Hao tſiao; it is the rind of a berry as big as a pea; the kernel is too hot and biting to be made uſe of; the colour of it is gray mingled with ſtreaks of red. It is not ſo pungent nor agreeable to the taſte as pepper, and conſequently is only uſed by the meaner peo-

ple. The plant that produces it in ſome places is a thick buſh; in others a tree of moderate height.

The other tree produces peaſe. The ſhape, colour, ſhell and taſte are extremely like our ordinary peaſe. This tree is common enough in ſeveral provinces, and for tallneſs, ſpreading branches and thickneſs, gives place to very few.

But among trees which claim the attention of the public, and which are moſt likely to raiſe the envy of the Europeans, are the four that follow.

The firſt is the varniſh-tree [Tſi chu.] Its ſize is very mean, its bark whitiſh, its leaf reſembles that of the wild cherry-tree. The gum, which diſtils drop by drop, is like the tears of the turpentinè-tree. It yields a greater quantity of liquor if an inciſion be made in it; but then it ſoon deſtroys the tree.

This varniſh is conſtantly uſed, and greatly eſteemed by the artificers; it takes all colours alike, and if it be well managed, neither loſes its luſtre by the changes of the air, nor the age of the wood to which it is applied.

The ſecond tree is Tong chu, from which a liquor is gained not much differing from varniſh. It reſembles a walnut-tree ſo nearly, that many have been deceived by it. The nut is full of a thickiſh oil mixed with an oily pulp, which they take care to ſqueeze, otherwiſe they would loſe a great part of the liquor. This, as well as the varniſh, is ſuppoſed to have a poiſonous quality. To make it fit for uſe, they boil it with litharge, and may mix it with any colour at pleaſure. It is often uſed of itſelf to varniſh wood, which preſerves it from the bad effects of rain; as alſo to give a luſtre to the floors of the emperor's apartments, and thoſe of the grandees.

The third remarkable tree is the Tallow-Tree. It

is as high as a large cherry-tree; the fruit is contained in a rind, which, when ripe, opens in the middle like a cheſnut: It conſiſts of white kernels of the ſize of a hazel nut, whoſe pulp has the properties of tallow, and of which candles are accordingly made.

The fourth is the moſt uncommon of all; it is called Pe la chu, that is, the white-wax-tree. It is not ſo tall as the tallow-tree, from which it alſo differs in the colour of the bark, which is whitiſh, and in the ſhape of the leaves, which are longer than they are broad. A little kind of worm fixes itſelf to the leaves, and forms a ſort of comb much ſmaller than a honey-comb. The wax of this is very hard and ſhining, and of far greater value than their common bees-wax.

The wood called ſantal or ſanders is another production of China, as well as of the kingdom of Siam. There are three ſorts of ſanders, white, yellow, and red, which are all produced by trees of the ſame kind, their different colours being ſuppoſed to ariſe from the difference of climates where they grow, or from the different parts of the tree from whence they are taken. According to many, the cortical part is the white ſanders, and the medulary part the yellow ſanders; but Garcias ſays they are had from two different trees; tho' ſo much alike that they cannot be diſtinguiſhed except by the natives. This, however, we are better aſſured of, that the tree producing yellow ſanders grows as high as our walnut trees, bearing leaves reſembling thoſe of the lentiſk, bluiſh flowers, and fruit like a cherry, green at firſt, but blackening as it ripens, and of a faintiſh taſte. The white ſanders is the paler marrow of the ſame tree, which has not ſuch a fragrant ſmell nor aromatic taſte as the yellow ſanders, and is therefore leſs eſteemed. The red is the heart of another ſpecies

of this tree, very ſolid and ponderous, but leſs odoriferous than either of the former. They are all reckoned refrigerating, drying, and cordial; and the red is pretty aſtringent.

There is another tree which bears a fruit from which is drawn an excellent oil. This tree has ſome diſtant reſemblance to the tea ſhrub, with reſpect to the ſhape of the leaf, and the colour of the wood; but greatly exceeds it in height and thickneſs. The berries, which are green, and of an irregular figure, contain ſeveral kernals.

The cotton ſhrub is one of the moſt uſeful in all China; on the ſame day that the huſbandmen get in their harveſt they ſow cotton in the ſame field, doing nothing elſe but raking the earth over the ſeeds.

When the earth is moiſtened with rain or dew, there ſoon grows up a ſhrub about two feet high, the flowers of which appear at the beginning or towards the middle of Auguſt; they are generally yellow, but ſometimes red. To this flower a ſmall button ſucceeds, growing in the ſhape of a pod of the bigneſs of a nut.

The fortieth day after the appearance of the flower the pod opens of itſelf, and dividing into three parts diſcovers three or four wrappings of cotton, extremely white, and of the ſame figure as the cod of a ſilkworm; they are faſtened to the bottom of the open pod, and contain ſeeds for the following year: It is then time to get in the crop, but in fair weather they leave the fruit expoſed to the ſun two or three days, which ſwelling by the heat makes the profits the greater.

As all the fibres of the cotton are ſtrongly faſtened to the ſeeds that they encloſe, they make uſe of a ſort of an engine to ſeparate them; it contains two very

ſmooth rowlers, one of wood and the other of iron about a foot long, and an inch thick; they are ſo cloſe to one another that there is no ſpace left between; while one hand gives motion to the firſt of thoſe rowlers, and the foot to the ſecond, the other hand applies the cotton, which looſening by the motion paſſes on one ſide of the engine, while the naked ſeed remains on the other.

China produces great quantities of ginger, which grows wild in many places near the ſea; but this is not near ſo good as that which is cultivated. There are two kinds of this root, male and female: the female has the ſmaller leaf, and the root is not ſo large as the other: Its leaf is like that of a reed, and not eaſily diſtinguiſhed from it; the root is dug up about midſummer, when the leaf begins to fall; when it is freſh and moiſt it is not near ſo hot as when it is dried. It is a very pleaſant ſweetmeat preſerved green, and much eaten in this country. It is reckoned very good in many diſtempers, particularly the cholic and flux.

Sugar-canes grow in great abundance in this country, they are found chiefly in marſhy grounds, and have leaves like reeds, they are about three fingers thick, and full of knots, and ſhoot up ſix or ſeven feet high.

There is another ſmall reed or cane which grows upon the mountains in China, called a Rattan or Japan cane; when dry it is ſaid they will produce fire if ſtruck againſt one another, and that they are uſed in ſome places inſtead of flints. Theſe rattans are very tough, and being twiſted together they make cordage of them. The Javans and Japaneſe make cables of them, which will not rot ſo ſoon in the water as thoſe made of hemp.

There is ſtill another ſort of reed or knotty cane,

called the Bamboo, the body whereof grows to ſuch a bigneſs that it is often reckoned among their trees. It thrives beſt in marſhy ground, and is naturally very ſtraight and tall; but they bend it in the middle while it is growing, to make poles for their chairs. Of theſe bamboos are often made canoes or wherries, and being a light cane, they are rowed with incredible ſwiftneſs. They ſerve alſo inſtead of timber in their houſes and other buildings.

There are great woods of mulberry-trees in this country, particularly in the province of Chekiang, with the leaves of which they feed their ſilk-worms. Theſe woods are ſome of them cut down every year, becauſe the ſilk which is produced by thoſe worms, which feed on the leaves that ſpring from the young ſhoots, is much the beſt.

In the province of Quangſi there is ſome cinamon.

There grow alſo, as we are told by Nieuhoff, cloves, nutmegs, and mace in China; but it is in ſuch ſmall quantities, he confeſſes, that they as well as the Europeans are ſupplied from the Molucca iſlands with theſe ſpices.

They have moſt kinds of wood that are to be found in Europe; but that of greateſt eſteem among them is called Nan mon. The ancient palaces of the emperors have the windows, gates, beams, and pillars of this wood. The natives imagine it will never decay, and conſequently that whatever is formed of it will laſt for ever. Some have ſuppoſed it to be a kind of cedar, but the leaves are not at all like it. It is a very tall tree, and the body of it is very ſtraight.

But no kind of wood for beauty can equal the Tſetam; It is of a reddiſh black, and full of fine veins, which ſeem painted It is very proper for cabinets,

and the very fineſt ſort of joiners' work; and whatever is made of it is of great eſteem.

With reſpect to ſtrength and firmneſs, the Iron-wood gives place to none. The tree is as tall as our large oaks, but differs from them in the thickneſs of the trunk, the ſhape of the leaf, the colour of the wood, which is darker, and more eſpecially in the weight. The anchors of their ſhips of war are made of this wood, and the emperor's officers pretend that they are preferable to thoſe made of iron; but in this they muſt needs be miſtaken.

The flowering trees and ſhrubs are very numerous in every province. Some of the flowers reſemble tulips, others are like roſes, which, intermixed with the green leaves, make a beautiful appearance.

Among the ſhrubs there are but three or four kinds that bear odoriferous flowers; of theſe the double jeſſamine-tree [Mo li hoa], is the moſt agreeable. In the ſouth it attains a moderate height, but in the north it is no more than ſix feet high, though it be kept in the green-houſe all the winter. The flower in all things reſembles a double jeſſamine, but the leaf is entirely different, and comes pretty near that of a young citron-tree.

The tree which produces the flowers called Kuey hoa, is very common in the ſouthern provinces, but is rarely found in the northern. The flowers are ſmall, of various colours, and have a charming ſcent. The leaves are not unlike thoſe of a bay-tree.

There is yet another ſpecies of theſe plants, proper to the maritime provinces; it bears the flower called Lun hoa. It is not ſo agreeable to the ſight, being of a duſky yellow, as the former, but the ſcent of it is the moſt delicious of all.

There is a ſhrub not odoriferous, which bears a

white flower as large as a double or triple roſe. The calix, or cup, becomes afterwards a fruit of the ſhape of a peach, but the taſte is altogether inſipid. In its cells it has ſeveral pippins, or ſeeds, covered with a blackiſh ſkin, of a pretty firm conſiſtence.

The pionys of China are more beautiful, and have an agreeable ſmell, but the reſt of their garden-flowers are no way comparable to ours.

The meaner ſort, who live upon nothing elſe beſides vegetables, are very careful in the cultivation of their kitchen-gardens; as ſoon as one thing is off the ground, another is immediately ſown or planted, inſomuch that the earth is never ſuffered to lie ſtill.

Among the pot-herbs which we have not, there is none that deſerves any notice but the Pe tſai, and this indeed is both uſeful and excellent. It has been taken for a kind of Roman lettice, but is like it in nothing but the firſt leaves; the ſeed, flower, taſte, and height being entirely different. The quantities that are ſown of it are almoſt incredible. In the months of October and November the nine gates of Peking are embarraſſed with the waggons that are loaded with it. They preſerve it with ſalt, or pickle it, and ſo mix it with their rice, to which it gives a reliſh.

Of all the vegetable productions of China, the tea-plant is the moſt valuable, as its leaves afford us ſuch a favourite liquor by infuſion, that it is daily uſed amongſt us almoſt univerſally, and by people of all ranks and conditions. This ſhrub, which ſeems to be a ſpecies of myrtle, ſeldom grows beyond the ſize of a roſe-buſh, or at moſt ſix or ſeven feet in height, tho' ſome have extended it to a hundred. It affects a gravelly ſoil, and is uſually planted in rows upon little hills about three or four feet diſtant from each other. Its leaves are about an inch and a half long, narrow,

tapering to a point, and indented like our roſe or ſweet-briar leaves, and its flowers are much like thoſe of the latter. This ſhrub is an evergreen, and bears a ſmall fruit, which contains ſeveral round blackiſh ſeeds, about the bigneſs of a large pea, but ſcarce above one in a hundred come to perfection. By theſe ſeeds the plant is propagated, nine or ten of them being put into a hole together, and the ſhrubs thence ariſing are afterwards tranſplanted into proper ground. They thrive beſt when expoſed to the ſouth ſun, and yield the beſt tea; but there is a ſort that grows without any cultivation, which, though leſs valuable, often ſerves the poorer ſort of people.

The Chineſe know nothing of imperial tea, and ſeveral other names, which in Europe ſerve to diſtinguiſh the goodneſs and price of this faſhionable commodity. In truth, though there are various kinds of tea, they are now generally allowed to be the product of the ſame plant, only differing in colour, fragrancy, &c. according to the difference of ſoil, the time of gathering it, and the method of preparation. The Vowi, Bohi, or Bohea tree is ſo called, not from the mountains of Fokien, where the beſt of that ſort is ſaid to grow, but from its dark and blackiſh colour. This chiefly differs from the green tea, by its being gathered ſix or ſeven weeks ſooner, that is, in March or April, according as the ſeaſon proves, when the plant is in full bloom, and the leaves full of juice; whereas the other, by being left ſo much the longer upon the tree, loſes a great part of its juice, and contracts a different colour, taſte, and virtue, being more rough to the palate, and raking to the ſtomach. The green tea is moſt valued and uſed in China, and the Bohea ſeems not to have been known there ſo long as two centuries ago; for a judicious Hollander, who was phyſician and

botaniſt to the emperor of Japan, about a hundred and ſixty years ago, tells us he had heard of the Bohi or black tea being come into vogue in China; but, upon the ſtricteſt ſearch he could make, could find no ſuch thing, and therefore believed it was a falſe report. This makes it probable, that originally they gathered all the tea at the ſame time, but that, ſince the diſcovery of the ſmoothneſs and excellence of the more juicy Bohea, they have carried on their experiments ſtill farther, by gathering it at different ſeaſons; for Dr. Cunningham, phyſician to the Engliſh factory at Chuſan, gives us an account in the Philoſophical Tranſactions, that the Bohea, which he calls the firſt bud, is gathered at the beginning of March, the Bing or Imperial in April, and the Singlo or Green in May and June. It is farther to be obſerved, that what the doctor ſtiles the firſt bud is indeed the fineſt of the Bohea kind, and that there are ſeveral degrees of coarſeneſs in the leaves after they are full blown and expanded; for, during all the months of gathering, the leaves on the top of the ſhrub are the fineſt and deareſt, and are gradually coarſer the nearer the bottom——As to the manner of curing the tea, the Bohea is firſt dried in the ſhade, and afterwards expoſed to the heat of the ſun, or over a ſlow fire, in earthen pans, till it is convolved or ſhrivelled up (as we ſee it) into a ſmall compaſs. The other ſorts are commonly criſped and dried as ſoon as gathered; though according to Dr. Cunningham the Bohea is dried in the ſhade, and the Green in pans over the fire.

It is very rare to find tea perfectly pure, the Chineſe generally mixing other leaves with it to increaſe the quantity; tho' one would think the price is too moderate to tempt them to ſuch a cheat, it being uſually ſold amongſt them for threepence a pound ſterling, and ne-

ver more than ninepence; ſo that it is moſt probable the worſt adulterations of it are made by our own retailers. Bohea tea, if good, is all of a dark colour, criſp and dry, and has a fine ſmell: Green tea is alſo to be choſen by its criſpneſs, fragrant ſmell, and light colour with a bluiſh caſt, for it is not good if any of the leaves appear dark or browniſh——As to the properties of the tea, they are very much controverted by our phyſicians; but the Chineſe reckon it an excellent diluter and purifier of the blood, a great ſtrengthener of the brain and ſtomach, a promoter of digeſtion, perſpiration, and other ſecretions, particularly a great diuretic, and cleanſer of the reins and urethra. They drink large quantities of it in fevers, in ſome ſorts of cholics, and other acute diſeaſes; and think it corrects the acrimony of the humours, removes obſtructions of the viſcera, and reſtores decayed ſight. That the gout and ſtone are unknown in China is aſcribed to the uſe of this plant; which is alſo ſaid to cure indigeſtions, to carry off a debauch, and to give new ſtrength for drinking. Some of the virtues attributed to tea are undoubtedly imaginary, and it has ill effects upon ſome conſtitutions; but experience ſhews, that ſeveral advantages attend the drinking it with diſcretion. It quickens the ſenſes, prevents drowſineſs, corrects the heat of the liver, removes the head-ach, eſpecially that proceeding from a crapula, and being gently aſtringent, it ſtrengthens the tone of the ſtomach.

As much as the Chineſe eſteem their tea, they ſeem to put a ſtill greater value upon the plant called Ginſeng, which is very ſcarce, being only found in the province of Leao tung, and the neighbouring mountains of Tartary. It is in ſo much requeſt amongſt their phyſicians, that they have wrote many volumes on its virtues, and given it the name of the ſpiritual plant,

the pure ſpirit of the earth, the immortalizing plant, and ſuchlike pompous titles. Martinius, Kircher, Tachard, Le Compte, and all the writers of the Chineſe affairs, make mention of the ginſeng; and yet we knew but very little of this plant before father Jartoux, a jeſuit miſſionary in China, who, being employed by order of the emperor in making a map of Tartary, in the year 1709, had an opportunity of ſeeing it growing, and has given us a draught of it, with an accurate deſcription thereof, its virtues, and the manner of preſerving and preparing it for uſe; which being a curious piece of natural hiſtory, the reader will not be diſpleaſed if we are a little particular on the ſubject.

The ginſeng, as deſcribed by father Jartoux, has a white root, ſomewhat knotty, about half as thick as one's little finger; and as it frequently parts into two branches, not unlike the forked parts of a man, it is ſaid from thence to have obtained the name of ginſeng, which implies a reſemblance of the human form, tho' indeed it has no more of ſuch a likeneſs than is uſually ſeen among other roots. From the root ariſes a perfectly ſmooth and roundiſh ſtem, of a pretty deep red colour, except towards the ſurface of the ground, where it is ſomewhat whiter. At the top of the ſtem is a ſort of joint or knot, formed by the ſhooting out of four branches, ſometimes more, ſometimes leſs, which ſpread as from a centre. The colour of the branches underneath is green with a whitiſh mixture, and the upper part is of a deep red like the ſtem, the two colours gradually decreaſing till they unite on the ſides. Each branch has five leaves; and it is obſervable, that the branches divide equally from each other, both in reſpect of themſelves and of the horizon, and with the leaves make a circular figure, nearly parallel to the ſurface of the earth. All the leaves are finely jagged or

indented, of a dark green colour above, and of a ſhining whitiſh green underneath, and on the upper ſide they are beſet with ſmall whitiſh hairs. From the centre of the branches proceeds a ſecond ſtem or ſtalk, very ſtraight, ſmooth, and whitiſh from the bottom to the top, where it bears a bunch of round berries, of a beautiful red colour, but not good to eat. The bunch that father Jartoux ſaw was compoſed of twenty-four berries, containing a white pulp, and two rough ſtones, of the ſize and figure of our lentils. The pedicles, on which the berries grow, ariſe from the ſame centre, and, ſpreading like the radii of a ſphere, make the cluſter of a circular form. As to the flower, our miſſionary never ſaw it, but ſome aſſured him it is white, and very ſmall.—— This plant dies away every year, and its age may be known by the number of ſtems it has ſhot forth, of which there are always ſome marks remaining on the root.

Our author is of opinion, that the ſtone of the ginſeng lies a long time in the ground before it takes root; and, if the woods in which it grows take fire and are conſumed, the plant does not appear till two or three years after. It is not to be met with in plains, vallies, marſhes, or places too much open and expoſed to the ſun; but is found on the declivities of mountains covered with thick foreſts, upon the banks of torrents, or about the roots of trees, and amidſt a thouſand other different ſorts of vegetables.

The ſame father informs us that the Chineſe emperor, having a mind the Tartars ſhould reap all the advantages to be made of the ginſeng, gave orders in 1709 to ten thouſand of thoſe people to go and gather all they could find, on condition that each perſon ſhould give him two ounces of the beſt, and that the reſt ſhould be paid for, weight for weight in pure ſilver. It was

computed that by this means the emperor would get that year twenty thouſand weight of it, which would not coſt him one fourth part of its value. Father Jartoux met ſome of theſe Tartars in the deſerts, and ſays this army of ſimplers obſerved the following order: After they had divided a tract of land among their ſeveral companies, they ſpread themſelves out in a right line to a certain fixed place, every ten of them keeping at ſome diſtance from the reſt; and in this order, going leiſurely on, and looking carefully for the plant, they traverſe the ſpace of ground allotted them. When the time is expired, the Mandarines or officers who are appointed to inſpect and command them, and are incamped in ſuch places as are proper for the ſubſiſtence of their horſes, ſend to view the companies, to give them freſh orders, and to know if their number is compleat. If any one be miſſing, as it often happens, either by ſtraggling from the main body, or being attacked by wild beaſts, they make a careful ſearch after him, and then return to their former buſineſs.—To ſecure this profitable harveſt to the Tartars, it is ſaid the whole province where the ginſeng grows is encompaſſed by wooden paliſades, and guards are continually patrolling about, to hinder the Chineſe from ſearching after it: But, notwithſtanding all this precaution, the deſire of gain induces the Chineſe to ſteal into the deſerts where this plant grows, ſometimes to the number of two or three thouſand, at the hazard of loſing their liberty, and all the fruit of their labour if they are taken, either as they go into or come out of the province.

Thoſe who gather the ginſeng have little regard to the leaves, but carefully preſerve the root, burying together under ground all they can get in ten or fifteen

days time. After this they waſh it well, and ſcour it with a bruſh; then dip it in ſcalding water, and prepare it in the fumes of a ſort of yellow millet, which gives it part of its colour. The millet is boiled over a gentle fire in a veſſel with a little water, and the roots are laid over the veſſel upon ſmall tranſverſe pieces of wood, where they receive the ſteam, being covered with a linen-cloth. They may alſo be preſerved only by drying them in the ſun or by the fire; but then, though they retain their virtue well enough, they have not that yellow colour which the Chineſe admire. The roots muſt be kept cloſe in a very dry place, otherwiſe they are in danger of corrupting, or being eaten by worms.

The ginſeng, as we have obſerved, is in the greateſt requeſt among the Chineſe phyſicians, who make it an ingredient in almoſt all the medicines they preſcribe for the nobility and the richer ſort of patients, it being too dear for the common people. They affirm that it is a ſovereign remedy for all weakneſſes, occaſioned by exceſſive fatigues either of body or mind; that it attenuates pituitous humours, cures weakneſſes of the lungs and the pleuriſy, corroborates the ſtomach, and helps the appetite; that it diſpels fumes and vapours, fortifies the breaſt, and is a remedy for the ſhortneſs of breath; that it ſtrengthens the vital ſpirits, is good againſt dizzineſs in the head and dimneſs of ſight, and prolongs life to extreme old age. Thoſe who are in health often uſe it, to render themſelves more ſtrong and vigorous.

It is ſcarce to be imagined that the Chineſe and Tartars would ſet ſuch a value upon this root, if they did not find it produce the moſt ſalutary effects. It is certain that it ſubtilizes, warms, and increaſes the motion of the blood; that it promotes digeſtion, invi-

gorates, and removes weariness in a very remarkable manner. The Chinese seldom use more than a fifth part of an ounce of the dried root, when they give it to sick persons; but as for those who are in health, and only take it for prevention or some slight indisposition, our author advises them not to make less than ten doses of an ounce, and not to take it every day. In order to extract its virtues, the root is to be cut in thin slices, and put into an earthen pot well glazed, with about a pint of water. The pot must be well covered, and set to boil over a gentle fire; and when the water is consumed to the quantity of a cupful, it is to be sweetened with a little sugar, and drank off immediately. After this, as much more water is to be put into the pot, and boiled as before, that all the juice and spirituous parts of the root may be extracted. One of those doses is to be taken in the morning, the other in the evening.

There is a medicinal root, known to us by the name of China-root, as growing plentifully in that country, which had once an uncommon reputation for its efficacy in curing the venereal distemper. It is of a pale red colour externally, but white within, of a farinaceous, earthy, and somewhat astringent taste, and without any smell. It grows in fenny places, frequently overflowed by the sea; which, upon its retiring, leaves great quantities of it on the shore. The emperor Charles V. found considerable relief from this root, when afflicted with the gout and cachexy, which contributed greatly to raise its character. Its credit as an antivenereal was first raised in the sixteenth century, but seems to have soon diminished: for Vesalius, in a letter published in 1542, assures us, that decoctions of China-root were far inferior to those of guaiacum for

the cure of malignant venereal ulcers. And Dr. Aſtruc informs us, that in venereal caſes he could never produce any good effects by means of this root.

Rhubarb grows in all parts of China, and particularly near the great wall. It was formerly brought from China through Tartary to Aleppo, from thence to Alexandria, and at length to Venice; but we have it now from Ruſſia and the Eaſt-Indies. It is certain, that rhubarb was unknown to the ancients; for their rhapontic, which nearly reſembled it, was not really the ſame. It is ſaid, that the true rhubarb firſt puts out large downy leaves, then ſmall flowers in the form of ſtars, which are followed by the ſeed. When the root is newly drawn out of the earth, it is blackiſh on the ſurface, and reddiſh within; but, when dried, its outſide becomes yellow, and its inſide of a nutmeg colour. It is pretty ſolid and ponderous, has a bitter aſtringent taſte, and an agreeable aromatic odour. If it be good, it will tinge water almoſt like ſaffron, and when broke it appears of a lively colour, with a caſt inclining to vermilion. Some druggiſts have the infamous art of diſguiſing their old decayed rhubarb, by giving it a yellow tincture; but by handling it the cheat is diſcovered; for the powder they make uſe of will ſtick to the fingers. Rhapontic is often mixed with rhubarb, by thoſe who ſend it to Europe; but this impoſition may likewiſe be diſcovered, the true rhubarb being uſually in roundiſh pieces, and its internal grain or ſtreaks running tranſverſly, whereas rhapontic is in longiſh pieces, with its ſtreaks running lengthwiſe; and beſides rhapontic being chewed, leaves a clammineſs in the mouth, which rhubarb does not. This root is one of the beſt and mildeſt purgatives in nature, and very proper to ſtrengthen weak ſtomachs and the inteſtines. It is a good remedy for worms,

evacuates the bile, and opens obſtructions of the liver; and, as it purges and ſtrengthens at the ſame time, is very ſerviceable in a looſeneſs. However, it is not very proper where there is a feveriſh heat.

To the roots already mentioned we may add another called Huchu, which indeed would be more remarkable than any of the reſt, if all were true that the Chineſe relate concerning it. Dr. Cunningham ſaw the root in the iſland of Chuſan, to which he ſays the natives aſcribe wonderful properties, as that of prolonging life, and turning grey hairs black, &c. by drinking an infuſion of it for a conſiderable time. They tell the following ſtory of the diſcovery of its virtues: A certain perſon, ſay they, being once a ſimpling upon the mountains, he accidentally fell into ſuch a deep cavity, that he could by no means get out again; whereupon looking about for ſomething to ſupport life, in this melancholy condition he ſpied this root, and having eat thereof he found it ſerved him both for food and cloathing, by keeping his body in ſuch a temperature, that the injuries of the weather had no influence upon him during his ſtay there, which was ſeveral hundred years; till at laſt an earthquake happened in that place, whereby the mountains were rent, and he found out a paſſage to his own houſe, from whence he had been ſo long abſent: But ſo many alterations had happened there in ſuch a number of years, that the people at firſt gave no credit to his ſtory; till conſulting the annals of their family, which gave an account of one of them who was loſt about that time, they were convinced of the truth of this relation.——This ſhews the credulity of the Chineſe.

The plant that ſome authors call Radix xina, and the natives Fou ling, is of all the moſt made uſe of

by the Chineſe phyſicians. It is found in greateſt plenty in Se tchuen; its leaves, which are long and narrow, creep upon the ground. The root when full grown is very thick, and, if the natives are to be believed, has ſometimes a circumference as big as an infant's head.

But whether it be great or ſmall, this is certain that it contains in a kind of pod a white pulp, a little clammy or viſcous. There is a wild ſort of this plant in ſeveral parts of the country, which alſo is much uſed, and is ſold at a much lower rate. Some of the miſſionaries, who are natives of that part of France where truffles are plenty, affirm that the Fou ling is a kind of truffle. The good effects of this plant are not to be doubted of, after the experience of ſo great a nation; yet it is hard to ſay for what diſtemper it is moſt proper, becauſe like a panacea, it is preſcribed in almoſt all.

The root of the plant which is called Fen ſe, is not ſo commonly uſed, but is much dearer; it is even ſcarce in the province of Se tchuen where it grows, between 29 and 30 degrees of latitude; it is of a warm nature, and is looked upon as an excellent remedy for all diſeaſes ariſing from cold humours, as alſo for all kinds of obſtructions. Its ſhape is ſingular, it is ſemicircular on one ſide, and almoſt flat on the other. The flat ſide is fixed to the earth by ſeveral filaments, and from the half round ariſe ſeveral different ſtems, each of which grows up in the form of a noſegay. Nothing but the root is of any value.

Ti hoang is another root of a very beautiful plant, which grows in the greateſt plenty in the north of the province of Ho nan, in 35°. 6′. of latitude. At firſt ſight one would take it for a ſort of liquoriſh, with a leguminous flower, and a crooked pod; but when one

examines the leaves, the ſeeds and the taſte, it is a hard matter to decide among what ſpecies it ought to be placed. It is very much uſed to fortify and to reſtore by little and little the decays of ſtrength.

But of all the plants of which we have ſpoken, next to the Ginſeng, none is ſo precious as the San tſi; they attribute almoſt the ſame virtues to the one as to the other, only the latter is accounted the more efficacious in womens' diſorders, and hemorrhagies of all ſorts. It is not at all like the Ginſeng in ſhape. This grows in the province of Quang ſi, and is to be found only on the tops of high ſteep mountains.

A kind of goat of a greyiſh colour is very fond of feeding upon this plant, inſomuch that they imagine the blood of this animal is endowed with the ſame medicinal properties. It is certain that the blood of theſe goats has ſurpriſing ſucceſs againſt the injuries received by falls from horſes, and other accidents of the ſame kind. This the miſſionaries have had experience of ſeveral times. One of their ſervants that was thrown by a vicious horſe, and who lay ſome time without ſpeech or motion, was ſo ſoon recovered by this remedy, that the next day he was able to purſue his journey.

It muſt not be forgotten that this potion is reckoned a ſpecific againſt the ſmall pox. Inſtances of its ſucceſs are frequent. The black and tainted puſtules become of a fine red, as ſoon as the patient has taken the remedy. For this reaſon it is preſcribed in ſeveral diſorders, which are ſuppoſed to ariſe from bad qualities in the blood. The worſt circumſtance is, that it is dear and not eaſy to be had, and ſeldom free from adulteration. In the experiments above mentioned, the blood of a goat was made uſe of that had been taken by the hunters.

In the province of Yun nan are found the trees which bear the Caſſia fiſtula; they are pretty tall, and the pods are longer than thoſe which we ſee in Europe; they are not compoſed of two convex ſhells like thoſe plants of the leguminous kind, but are a ſort of hollow pipes, divided by partitions into cells which contain a ſoft ſubſtance no way differing from the Caſſia made uſe of by us.

There is a flower named Mutang, or, The King of Flowers, much eſteemed by the Chineſe, and ſpreads its leaves broader than our common roſes, but is not ſo ſweet. The colour is a pale purple ſtreaked with white, and ſome are red and yellow. It grows on a ſhrub like the birch-tree, and is planted in all their gardens; but they abound in nothing ſo little as fine flowers.

Another herb our travellers tell us grows in China, called, The Herb of a Thouſand Years; which they would have us to believe never fades or dies.

In the province of Yun nan are found the trees which bear the Cassia fistula; they are pretty tall, and the pods are longer than those which we see in Europe; they are not composed of two convex shells like those plants of the leguminous kind, but are a sort of hollow pipes, divided by partitions into cells which contain a fon substance no way differing from the Cassia made use of by us.

There is a flower named Mutang, or, The King of Flowers, much esteemed by the Chinese, and spreads its leaves broader than our common roses, but is not so sweet. The colour is a pale purple streaked with white, and some are red and yellow. It grows on a shrub like the birch-tree, and is planted in all their gardens; but they abound in nothing so little as fine flowers.

Another herb our travellers tell us grows in China, called, The Herb of a Thousand Years; which they would have us to believe never fades or dies.

A LIST of all the WORDS that form

Ca	choun	hiao	yam	kio	lo	mouen
caï	choum	hie	iao	kiu	lou	moui
cam	fa	hien	ie	kiue	loui	moum
can	fam	hieou	ien	kieuen	loum	mouon
cao	fan	him	ieou	kioum	louan	na
co	féou	hin	im	kiun	louon	nai
cou	fi	hio	in	la	lun	nam
coué	fo	hiu	io	lai	ma	nan
coum	foe	hiué	iu	lam	mai	nao
cha	foi	hiuen	iué	lan	mam	nem
chay	fou	hioum	iuen	lao	man	ngai
cham	fouen	hiun	ium	le	mao	ngan
chan	foum	ho	iun	leam	mau	ngao
chao	guei	hao	ke	leao	me	ngue
ché	haï	hoai	kem	lem	mem	nguen
chin	ham	hoam	ken	leou	men	ngeo
chéou	han	hoan	keou	lh	meou	ngo
chï	hao	hoè	ki	li	mi	ni
chiao	he	hoei	kia	lie	miao	niam
chim	hem	hoen	kiao	lien	mie	niau
chin	hen	hou	kie	lieou	mien	niao
cho	heou	houm	kien	lim	mim	nie
choua	hi	houon	kieou	lin	min	nien
chouaon	hia	y	kim	lio	mo	nieou
chouè	hiai	ya	kin	liu	mou	nio

form the CHINESE LANGUAGE.

ouen	nim	pouen	ſieou	tiao	tſim	tchin
oui	niu	poum	ſim	tie	tſin	tcho
oum	no	pouon	ſin	tien	tſio	tchoua
ouon	nou	qua	ſio	tieou	tſiu	tchouam
a	noui	quoue	ſiou	tim	tſiue	tchu
ai	noum	quouai	ſiue	to	tſiuen	tchoua
am	nouon	quouam	ſiuen	tou	tſioum	tchouen
an	nun	quouei	ſiun	toui	tſiou	tchoue
ao	o,ou	quouen	ſo	toum	tſo	tchoum
em	pa	qouo	ſou	tun	tſou	tchun
ngai	pai	qouon	ſiu	touon	tſu	üa
ngan	pam	ſa	ſoui	tſa	tſui	va
ngao	pan	ſai	ſu	tſai	tſoum	vai
ngue	pao	ſam	ſoum	tſam	tſun	vam
nguen	pe	ſan	ſun	tſan	tſouon	van
ngeo	peou	ſao	ſouon	tſao	tcha	ven
ngo	pi	ſe	ta	tſe	tchai	ve
ni	piao	ſem	tai	tſem	tcham	vi
niam	pie	ſen	tam	tſeou	tchan	vo
niau	pien	ſeou	tan	tſi	tchao	von
niao	pim	ſi	tao	tſiam	tche	vou
nie	pin	ſiam	te	tſiao	tchen	voum oum
nien	po	ſiao	tem	tſie	tcheou	choui
nieou	poi	ſie	teou	tſien	tchi	hiam
nio	pou	ſien	ti	tſieou	tchim	yai

Of the LANGUAGE *of the* CHINESE.

THE Chineſe language bears no affinity with any languages, dead or living, with which we are acquainted. All other languages have an alphabet compoſed of a certain number of letters, by the various combinations of which ſyllables and words are formed: Whereas there is no alphabet of the Chineſe language; but there are as many different characters and figures as words.

The only reſemblance it bears to the European languages is, as moſt of the alphabets (conſiſting of about twenty four letters) are wholly formed of ſix or ſeven different ſtrokes; in like manner all the Chineſe characters are formed of ſix different ſtrokes or lines.

The Chineſe have two kinds of language: Firſt, the vulgar, this being ſpoke by the common people, and varying according to the different provinces; and ſecondly, the Mandarine-language, which is in China, as the Latin tongue is in Europe. The Mandarine-language is properly that which was formerly ſpoke at court, in the province of Kiang nan [Nanking] and ſpread, amongſt the polite, into the reſt of the provinces.

As it conſiſts of not above three hundred and thirty words, all which are monoſyllables and indeclinable, it conſequently muſt appear very barren; and yet theſe enable perſons to expreſs themſelves on all ſubjects, becauſe the ſenſe, without multiplying words, is varied almoſt to an infinitude, by the different accents, inflexions, tones, and aſpirations, and other changes

of the voice; whence it is, that perſons who are not exceedingly well verſed in this language, often miſtake one word for another. Of this father du Halde gives ſome examples, ſuch as, that the word Tchu, when differently ſounded, ſignifies a Lord, or Maſter, a Hog, a Kitchin, or a Column. In like manner the ſyllable Po, has, according as it is ſounded, the following different meanings, Glaſs; to boil, to winnow rice; wiſe or liberal; to prepare; an old woman; to break or cleave; inclined; a very little; to water; a ſlave or captive: Thus this language, which appears ſo poor, is rendered very copious and expreſſive. Likewiſe the ſame word joined to others, ſignifies a vaſt variety of things: For inſtance Mou, or Moo, when ſingle, ſignifies a Tree, or Wood; but when compounded, it has many more ſignifications; Moo ſiang, ſignifying a cheſt of drawers; Moo nu, a kind of ſmall orange, &c. In this manner the Chineſe, by variouſly combining their monoſyllables, can form regular diſcourſes; and expreſs themſelves with great clearneſs and elegance, almoſt in the ſame manner as the Europeans compoſe all their words by the different combinations of about twenty four letters. The Chineſe do not ſing in ſpeaking, as ſome authors relate; they pronouncing the different tones with ſo much delicacy and eaſe, that foreigners are ſcarce able to diſcover the difference.

The art of joining theſe monoſyllables is exceedingly difficult, particularly in writing, and requires much application. As the Chineſe expreſs their thoughts by figures, and never employ accents in writing to vary the pronunciation, they are forced to uſe as many different characters or figures as there are various tones, which give ſo many different meanings to the ſame word.

Farther, ſame characters ſignify two or three words, and ſometimes a whole period; for inſtance, to write theſe words, Good morrow, Sir, three ſingle characters muſt not be employed, but one which expreſſes monoſyllables, is ſufficient to write ſo as to be underſtood, without the three words. This method of joining then is trifling, and uſed only by the vulgar. Thoſe who endeavour to ſhine in their compoſitions, employ a ſtyle quite different from that which is ſpoke, tho' the words are the ſame. In writing, purer words, loftier expreſſions, and certain metaphors muſt be employed. The characters of Cochin-China, of Tonquin, and Japan are the ſame as the Chineſe, though the language is very different; ſo that the books of theſe ſeveral nations are in common.

The learned muſt not only know the characters uſed in the common occurrences of life, but likewiſe be acquainted with their different combinations; and the various diſpoſitions, which, of ſeveral ſimple ſtrokes, form the compound characters: And as there are fourſcore thouſand Chineſe characters, that man is moſt learned who is acquainted with the greateſt number, and can read and underſtand the largeſt number of books. This ſhews how exceedingly difficult it muſt be to attain the language in queſtion. However, a perſon who underſtands 10,000 characters, is able to expreſs himſelf in this language, and underſtand a multitude of books. Moſt of the learned do not underſtand above 15,000 or 20,000; and but few doctors are maſters of 40,000.

All their characters are collected in their great vocabulary, called Hae-peen. The Chineſe language has its radical characters, like the Hebrew, which ſhew the origin of words: For inſtance, under the charac-

ter of trees, mountains, of man, of the earth, of a horſe, &c. muſt be ſought whatever belongs to trees, mountains, man, the earth, and a horſe; beſides which, the learner muſt know how to diſtinguiſh, in every word, the ſtrokes or figures placed above, beneath, on the ſides, or in the body of the radical figure.

There alſo is a ſhorter vocabulary, containing only 8000 or 10,000 characters, which is employed for reading, writing, or compoſing books. When words wanted are not found here, recourſe is had to the great dictionary. The miſſionaries have drawn up a book for their own uſe, and that of their converts, &c.

The Chineſe, in the beginning of their monarchy, communicated their ideas by drawing upon paper the natural images of the things they wanted to expreſs; for inſtance, to expreſs birds, mountains, a foreſt, or rivers; they drew waving lines expreſſing birds, mountains, trees, or rivers. But this method being very imperfect; not to mention that a numberleſs multitude of objects could not be repreſented by drawing, ſuch as the ſoul, the thoughts, the paſſions, the virtues, vices, beauty, the actions of men and animals, and many others which have neither ſhape nor body; they therefore altered inſenſibly their ancient manner of writing; compoſed characters of a more ſimple nature, and invented others to expreſs ſuch things as are the object of our ſenſes.

Nevertheleſs, theſe more modern characters are truly hieroglyphical; firſt, becauſe they conſiſt of ſimple letters, which retain the ſignification of the primitive characters: Secondly, becauſe the inſtitutions of men have affixed the ſame ideas to the figures in queſtion, which the firſt ſymbols repreſented naturally: For every Chineſe letter has its proper ſignification, which it

always preſerves, though joined with others. Tſai, ſignifying a misfortune or calamity, is formed of the letter Meen or Me en, a houſe; and the letter Ho, fire; no misfortune being greater than ſeeing one's houſe on fire. Hence it is plain, that the Chineſe characters are not mere letters like ours; but are ſo many hieroglyphics, by which images are formed, and thoughts expreſſed.

The ſtyle uſed by the Chineſe is conciſe, myſterious, allegorical, and ſometimes obſcure to ſuch as are not perfectly ſkilled in the characters. They expreſs a great deal in a few words: Their expreſſions are animated, and interſperſed with bold compariſons and noble metaphors. To obſerve, for inſtance, that as the emperor has approved the Chriſtian religion by an edict, it therefore ought not to be deſtroyed, they would write thus: "The ink with which the emperor's edict, "in favour of the Chriſtian religion, was wrote, is not "yet dry, and yet you attempt to deſtroy that religi-"on." As they compare their compoſitions to a picture, they compare the ſentences they borrow from their books to the five principal colours uſed in painting, and it is in this their eloquence chiefly conſiſts. They value themſelves exceedingly on their writing neatly and accurately: They even prefer a beautiful character to the moſt finiſhed picture. A page of old characters, when well drawn, often ſells at a high price. If they happen to find any printed leaves, they gather them up reſpectfully.

It was obſerved above, that we may diſtinguiſh two kinds of language in China, but I ſhall now conſider three ſorts, that of the vulgar, that of the polite, and that of books. The firſt has none of the imperfections which many Europeans pretend to find in it.

Thoſe Europeans who come to China, and do not

underſtand the language well, ſuppoſe ambiguous meanings where there are none. As they do not take the pains to pronounce the ſeveral Chineſe words with their proper accents and aſpirations, they underſtand the natives but very imperfectly, which conſequently is not the fault of the language. If the Chineſe Literati ſometimes trace characters with their finger, or with a fan upon their knees, this muſt be out of vanity or cuſtom rather than neceſſity; or elſe to expreſs ſome technical term ſeldom uſed.

Next to the vulgar language is another more poliſhed and refined, and this is employed in a numberleſs multitude of novels, whether true or fictitious; they are writ with the greateſt elegance and wit; and abound with lively deſcriptions, characters, and contraſts, which may be eaſily read and underſtood.

The third language is that of ſuch books as are not writ in a familiar ſtyle, in which there are ſeveral degrees of ſuperiority, before the ſtudent can attain to the ſublime, majeſtic brevity of the Kings.

This moſt refined language is never uſed in common converſation, it being employed only in writing. The ſtyle of it is neat and flowing; each thought is uſually expreſſed in four or ſix characters; nothing occurs that ſhocks the moſt delicate ear; and when the various accents are pronounced with art, they form a ſoft, harmonious ſound.

The difference between other books, and thoſe written in the ſtyle called the Kings, is, the diction of the former is never ſo elevated and noble, nor the ſtyle ſo conciſe and grand, as that of the latter. No pointings are uſed in compoſitions of the ſublime kind; for being deſigned only for the learned, theſe eaſily diſtinguiſh wherever the ſenſe ends.

The copiouſneſs of the Chineſe language is owing to the multitude of characters in it; from the various meanings annexed to them, and from the manner of their being joined, which is commonly two and two; frequently three and three; and ſometimes four and four together. A dictionary was compiled, by order of the late emperor, conſiſting of one hundred and nineteen volumes, moſt of them writ in a ſmall character, and very thick. It is certain that no language in the world is more copious than the Chineſe.

The Chineſe have ſtill an ancient kind of language, now uſed only for titles, inſcriptions, ſeals and mottos; wherein there are likewiſe ſome books which the Literati are obliged to underſtand. They alſo have common characters uſed for public acts, contracts, bonds, and other civil affairs, and which anſwer to our law characters. Laſtly, they have a character (employed for diſpatch) which requires a particular ſtudy, there being many abbreviations in it.

A COMPENDIUM *of the* CHINESE GRAMMAR.

THIS compendium of the Chineſe grammar will be of great advantage towards underſtanding this language, which conſiſting of words of no more than one ſyllable, and thoſe undeclinable, can hardly be reduced to rules; nevertheleſs the following may be given with reſpect to the nouns, pronouns, conjugations of verbs, prepoſitions, adverbs, the numbers and particles.

Of NOUNS *poſitive, comparative, and ſuperlative.*

THERE is no diverſity of genders, caſes, and declinations in the Chineſe language; frequently the noun is not diſtinguiſhed from the verb, and the ſame word which, according to the place it is put in, is a ſubſtantive, may become an adjective, and even an adverb.

For example, theſe two words Ngai, I love; Siang, I think; may be both nouns and verbs; if they are placed before another word ſo as to ſignify ſome action, they are verbs: Example, Ngo ngai ni, I love you; Ngo ſiang ta, I think of him: But if on the contrary they are ſet before another without ſignifying an action, they become nouns: Example, Ngo ti ngai, My love; Ngo ti ſiang, My thought.

The adjective always goes before the ſubſtantive, as Hao gin, Good man; but if the ſame word follows another it becomes a ſubſtantive, as Gin ti hao, The goodneſs of man; it appears that the word Hao, which

is an adjective when it comes before the word Gin, becomes a ſubſtantive when it follows it.

The particle Tsëe is often added to ſubſtantives, and it is proper to many; for inſtance, Fang tsëe, An houſe; Co tsëe, Fruit; however we muſt obſerve, that it is only added to thoſe ſubſtantives which can never be adjectives.

The caſes and numbers are known only by the compoſitions; the plural number is diſtinguiſhed by the particle Men, which is common to all nouns; here follow ſome examples, Gin, a Man; Gin men, Men; Ta, He; Ta men, They.

But when the noun is preceded by ſome word that ſignifies numbers, then the particle Men is not uſed after the noun.

The particle Ti often makes the genitive caſe both ſingular and plural, when it comes after nouns, as Gin ti hao, The goodneſs of man; Gin men ti hao, The goodneſs of men: There are no other caſes in the Chineſe language.

The particle Ti is alſo ſometimes put after pronouns like derivatives: Example, Ngo ti keou, My dog: Ta te keou, His dog.

The comparatives are alſo formed by adding of particles; for inſtance, they uſe the particle Keng, which is always put before the nouns, and ſignifies Much; Keng hao, Better; The particle To is frequently uſed, which ſignifies alſo Much, but it is commonly put after the noun, Hao to, Better; Yuen to, farther off.

The particle, which denotes the ſuperlative, may be put before or after the nouns; ſo that one may ſay Tſive hao, or Hao tſive, Beſt; Tſive ſiao, or Siao tſive, ſmalleſt.

The particle Te kin alſo denotes the ſuperlative degree; Hao te kin, Beſt; Ta te kin, Greateſt; Siao te kin, Smalleſt.

Of the PRONOUNS.

THERE are no more than three pronouns in the Chineſe language, and theſe are perſonal, Ngo, I; Ni, Thou; and Ta, He; they become plural by the addition of the particle Men.

They become poſſeſſives by adding the particle Ti, Ngo ti, Mine; Ni ti, Thine; Ta ti, His: Add the particle Men, and the ſame words will ſignify Ours, Yours, &c. Ngo men ti, Ours; Ni men ti, Yours.

The pronouns poſſeſſive, like thoſe of nation or family, are diſtinguiſhed only from the derivatives by putting after the pronoun the name of the country, city, &c. Ngo ti koue, My kingdom; Ngo ti fou, My city.

Chou is the particle which is made uſe of for the pronoun relative, Which or Who; this particle is never joined with that which denotes the plural number.

Of the VERBS.

THE preſent, the preterperfect, and the future, are properly the only tenſes the Chineſe verbs have: The verb paſſive is expreſſed by the particle Pi.

When there is no particle added to the verb, and it is only joined with the pronouns perſonal Ngo, Ti, Ta, it is a ſign of the preſent tenſe.

The addition of the particle Leao denotes the preterperfect, or the time paſt.

To diſtinguiſh the future tenſe they uſe the particle

Tsiang, or Hoei;——but examples will more plainly shew this.

PRESENT TENSE.

Singular Number.

Ngo ngai.	I love.
Ni ngai.	Thou loveſt.
Ta ngai.	He loveth.

Plural.

Ngo men ngai.	We love.
Ni men ngai.	Ye love.
Ta men ngai.	They love.

PRETERPERFECT TENSE.

Singular.

Ngo ngai leao.	I have loved.
Ni ngai leao.	Thou haſt loved.
Ta ngai leao.	He hath loved.

Plural.

Ngo men ngai leao.	We have loved.
Ni men ngai leao.	Ye have loved.
Ta men ngai leao.	They have loved.

FUTURE TENSE.

SINGULAR.

Ngo haei ngai.	I ſhall love.
Ni haei ngai.	Thou ſhalt love.
Ta haei ngai.	He ſhall love.

PLURAL.

Ngo men haei ngai.	We ſhall love.
Ni men haei ngai.	Ye ſhall love.
Ta men haei ngai.	They ſhall love.

The optative mood is formed by theſe words, Pa pou te, which ſignify O that! Would to God! For example, Pa pou te ngo ngai, Would to God I might love; Pa pou te ni ngai, Would to God thou mighteſt love, &c.

The greateſt part of the verbs of action may have a paſſive ſignification; but the verb active is always put before the nouns which are the ſubject of the action.

EXAMPLE.

Ngo ngai ni.	I love thee.
Ngo ta ni.	I ſtrike thee.

It would be an abſurd and ſenſeleſs manner of ſpeaking to ſay,

Ngo ni ngai.
Ngo ni ta.

On the contrary the verb paſſive always follows the noun, adding the particle Pi, which denotes the paſſive.

Ngo pi ta ngai.	I am loved by him.
Ngo pi ta ta.	I am ſtruck by him.

The preterperfect and the future are formed with the ſame particles that are uſed for the verb active.

Of the PREPOSITIONS.

NOtwithſtanding the ſmall number of words in the Chineſe language, yet it is very copious, not only becauſe the ſame word may be both noun and verb, but becauſe it may often be an adverb, preposition, &c.

The Chineſe have therefore ſome prepoſitions that are not naturally ſo but by cuſtom, ſuch as theſe words, Tſien, Before; Heou, After; Chang, Above; Hia, Below; they are prepoſitions if they are joined to a verb, and come before it; but they are poſtpoſitions if they are joined to a noun, and follow it; for example, Sien tſo, I go before; Heou lai, I come after; Chang tſeou, I go above; Hia tſeou, I come below; theſe are prepoſitions becauſe they are put before the verbs; but the following word Fang tſien, Before the houſe; Muen heou, Behind the door; Tcho chang, upon the table; Ti hia, Beneath the earth, are poſtpoſitions becauſe they are put after the nouns.

The ſame muſt be underſtood of Nui, Within; Vai, Without; and other words of the ſame nature.

Of the ADVERBS.

THERE are properly no adverbs in the Chineſe language, they only becoming ſo by cuſtom, or by the place we poſſeſs in the diſcourſe: We are frequently obliged to uſe ſeveral words to expreſs the adverbs of other languages; they have none that are demonſtrative or proper to calling and exhorting, but in their ſtead we muſt uſe nouns and verbs; the following are commonly uſed, viz. of

Deſiring	Pa pou te	Would to God.
Aſking	Ju ho	Which way.
	Ho ju	In what manner.
	Tſeng mo	How.
Anſwering	Chi oui tſe gen	Certainly.
Confirming	Tching tie	Indeed.
	Co gen	Moſt certainly.
	Ching tching tie	Moſt truly.
Denying and forbidding	Pou or mo	No.
	Pou jo	That is not convenient
	Pou gen	No certainly.
Doubting	Hoe or Hoe tche	Perhaps.
Chuſing	Ving	Better, rather this than that.

Comparing	Keng chao	Much leſs.
	Keng or Keng to	Much more.
	Keng hao	Better.
Aſſembling	Tong or y tong	Together.
Separating.	Ling	Furthermore.
	Ling via	Separately.
Encreaſing	Kin	Diligently.
	Kiang	Stoutly.
Time	Kin ge	To-day.
	Min ge	To-morrow.
	Tſo ge	Yeſterday.
	Tſien ge	The day before yeſterday.
	Heou ge	After to-morrow.
Place	Tche le	Here.
	Tsëe	From thence, or that way.
Number	Y tsëe	Once.
	Eul tsëe	Twice
	Tchang tchang	Often.
Order	Ti y or teou y	Firſtly.
	Heou mien	Next.
	Tchong or tong	Laſtly.
The Event	Hoe gen	May be.
Similitude	Ju	As
Diſſimilitude	Pou ju	Not as.
	Pou tong	Differently.

Quality	Chao	A little.
	To	Much.
	Keou	Enough.
Excluding	Tan	Only.
A thing not quite done,	Tcha pou to	Almoſt.

Of NUMBERS *and their* PARTICLES.

THE Chineſe have ſeveral particles proper to numbers; they are generally uſed, and in a way peculiar to this language, for every noun has a particle ſignifying the number that is proper to it: Whereas in our language, One, Two, Three, are applied to different things, and we ſay, A man, Two women, Three ſheep, but this method of expreſſion would be groſs and barbarous to a Chineſe. Each noun muſt be expreſſed with a particle proper to it, but examples will make this more plain; below you have the Chineſe numbers, and then the particles of numbers, which muſt be uſed with each noun.

The CHINESE NUMBERS.

Y,	One.
Eul,	Two.
San,	Three.
Ssëe,	Four.
Ou,	Five.
Lou,	Six.
Tſi,	Seven.

Pa,	Eight.
Kieou,	Nine.
Che,	Ten.
Che y,	Eleven.
Eul che,	Twelve.
San che,	Thirteen.
Pe,	An hundred.
Eul pe,	Two hundred.
Y tſien,	A thouſand.
Y ouan,	Ten thouſand.
Eul ouan,	Twenty thouſand.
Che ouan,	An hundred thouſand.
Y pe ouan,	A million.

Of PARTICLES *of* NUMBERS.

CO is made uſe of for men; Y co gin, a man; Y co fougin, a woman.

Hoei is made uſe of for illuſtrious men; Y hoei gin, an illuſtrious perſon.

Tche or tchi is made uſe of for ſhips, dogs, hens, and all other things, which though mentioned alone ſhould be followed, as ſhoes, ſtockings, &c. thus they ſay, Y tchi chuen, A ſhip; Y tchi keou, A dog; Y tchi hia, A ſhoe; Y tchi ki, A hen.

Tiao is made uſe of for things that are long and ſuſpended: Y tiao lou, A cenſer, and Y tiao ching, A rope.

Ouei is proper to fiſhes; Y ouei yu, A fiſh.

Ken is made uſe of for long ſtraps of leather; Y ken, tai, A ſtrap.

Tchang is made uſe of for paper, a table, and a ſeat; Y tchang tchi, A ſheet of paper; Y tchang tcho, A table; Y tchang y, A ſeat.

Pa is made uſe of for knives, ſwords, fans; Y pa tao, A ſabre or ſword; Y pa chen, A fan.

Chaong is made uſe of for like things that are commonly joined together; Y choang hiai, A pair of ſhoes; Y choang oua, A pair of ſtockings.

Kien is made uſe of for chambers or houſes; Y kien fang, An houſe or chamber.

Fo is made uſe of for whole pieces of cloth or ſilk; Y fo pou, A cloth; Y fo cheou, A piece of particular ſort of ſilk; It is alſo uſed for pictures.

Mey is made uſe of for pearls and precious things; Y mei tchin, A pearl.

Tchu is made uſe of for perfumes; Y tchu hiang, A paſtil.

Pi is ſometimes made uſe of for garments of cloth or ſilk, but moſt properly for a horſe; Y pi ma, A horſe.

Pen is made uſe of for books; Y pen chu, A book.

Ting is made uſe of for caps or hats; Y ting kin, A cap.

Tſo is made uſe of for great houſes and walls; Y tſo fang, An houſe: Y tſo ching, A wall.

Teng is proper to oxen and cows; Y teng nieou, An ox.

Mouen is made uſe of for muſquets; Y mouen tſiang, A barrel of a gun.

To is made uſe of for flowers; Y to hoa, A flower.

Ling is made uſe of for garments; Y ling poa, A gown.

Tai or Pen is made uſe of for comedies; Y tai, or Y pen hi, A comedy.

Co is made uſe of for trees; Y co chu, A tree.

Mien is made uſe of for ſtandards; Y mien ki, A ſtandard.

Tea is made use of for letters, and little bundles of paper; Y tao cheou chi, a book of poetry.

Tchin is made use of for sedans and chariots; Y tchin kiao, A sedan.

Quan is made use of for pens or pencils; Y quan pi, A pen.

Co is made use of for corn and pulse; Y co mi, A grain of rice, &c.

END OF VOLUME FIRST.